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TOPICS OF THE DAY.

HOME VIEWS OF TILLMAN AND McLAURIN.

NO more severe condemnation of the South Carolina Senators appears anywhere than that to be found in the papers of their own State and of their own party. Both are considered worthy of the censure administered to them by the Senate; but Senator Tillman is given most of the blame. Every move he has made in the affair has seemed to make his case worse. The

fight itself was considered a disgrace to the State, but Senator Tillman's explanation of it in a newspaper interview is regarded in South Carolina as making him ridiculous. His apology to the Senate aroused still further the wrath of the South Carolina papers, and his handling of the White House dinner incident is regarded as putting him completely in the wrong. The account of the fight and the causes that led up to it was given in these col-



SENATOR TILLMAN.

umns last week. After the Senate had adjudged the two Senators in contempt for their conduct, the President conveyed information to Senator Tillman, by another Democratic Senator, that it would be desirable for Tillman, under the circumstances, to withdraw his acceptance of the invitation. The Senator declined to do so, and the President thereupon withdrew the invitation. Senator Tillman's nephew, lieutenant-governor of South Carolina, then withdrew an invitation previously sent the President to officiate at the presentation of a sword to a cavalry major in South Carolina. The major, in his turn, resents the action of the lieutenant-governor, and declines now to accept the sword.

Senator Tillman, it will be recalled, accused Senator McLaurin of trading his vote for the Philippine treaty in return for the federal patronage in South Carolina. Senator McLaurin declared that the charge was "a wilful, malicious, and deliberate lie," and then Senator Tillman attacked his colleague. "South Carolina," observes the *Columbia State*, "has the proud distinction of possessing the only two United States Senators who have ever engaged in a punching and clawing match upon the floor of the most dignified legislative body on earth." The same paper remarks:



SENATOR McLAURIN.

"There are two things about this Senate 'scrap' that we do not understand: The first is why Senator McLaurin should turn 'pale to the lips' and 'tremble with emotion' and denounce on the floor of an august Senate as 'a wilful and deliberate lie' a charge which has been made against him so often on the free forum of his own State and among a somewhat pugnacious populace without his receiving it in any such manner. The second is why Senator Tillman should develop a 'tiger-like ferocity' in the Senate at being called a liar when in time past he has repeatedly accepted that epithet on the South Carolina stump with the gentle meekness of a lamb or the lofty, serene repose of a statesman. Surely Senator McLaurin knows that his colleague has repeatedly charged him in South Carolina with selling out to the Republican party for the federal patronage—yet he now treats that charge as if it were a new and sudden affront to be resented instantly, even to the destruction of the dignity of the Senate. And surely Senator Tillman remembers—to tempt his memory no farther—that when he was from twelve to fourteen years younger and when the blood ran more hotly in his veins he failed to jump with the ferocity of a tiger on the two newspaper men who to his face called him a liar—one at Blackville in 1888 and the other at Marion in 1890. What is there in the atmosphere of the United States Senate that inspires our Senators to a sensitiveness and an aggressiveness not natural to them at home?"

In his defense in a newspaper interview, referred to above, Senator Tillman said he acted under "the old Anglo-Saxon rule of considering the lie direct as the first blow," and he declared further that "no man could hold up his head in decent society should he, being near enough to answer the lie with a blow, not give it." The *State* recalls to the Senator's mind the occasions when he has not followed this rule, and hints that if the White House dinner to Prince Henry was "decent society," then the Senator barred himself out by his own attempt at justification. The *Charleston Post* says of the dinner incident:

"It is very clear that Tillman has lost his head in this whole affair. His action in the matter of the invitation was a serious

blunder in whatever light it may be regarded, aside from the consideration of decency, which probably will not concern him much. Had he allowed the President to remove his name from the invitation list without protest, the whole incident might have escaped public notice, or, if he had wished to, he might have exploited it and made some rude capital of it among his uncouth followers. He could have said that the President had been discourteous to him and that he was glad this had relieved him of the necessity which his position placed upon him of dining at the same table which had served Booker Washington and with the 'Little Dutchman,' representative of a military empire, his chief abhorrence. That would have been very cheap stuff, but it would have served Tillman's purpose. But now he can't use it. He gave the most positive evidence of his desire to attend the White House dinner, and in this he doubtless was sincere, for

like most of the loudest ranters against royalty and its ways, he 'dearly loves a lord,' and would have been in a heaven of happiness to dine with the Hohenzollern prince. And in his eagerness he pushed his desire so hard that he will not be able to tell his constituents that he was glad to be relieved of the disagreeable duty of dining at the White House, and some of them may ask him how it is he was so anxious to eat with the President and the Prince."

And his apology is considered still worse. The *Charleston News and Courier* handles it as follows:

"Senator Tillman's 'apology' to the Senate on Saturday for his disgraceful conduct was even worse than his offense against all decency and good order. His plea that 'I have never had any legislative experience when I came here, and my previous



SUGGESTION FOR THE ENTERTAINMENT OF PRINCE HENRY.

Why not pull off a Tillman-McLaurin Senatorial Duel?

—*The Chicago Record-Herald.*

SOUTH CAROLINA SENATORS IN QUIP AND CARTOON.

TILLMAN might try sitting in at the mothers' congress.—*The Chicago News.*

AND NOW *The Congressional Record* needs a sporting editor.—*The Washington Post.*

THAT proposed Secretary of Physical Culture could be utilized in the Senate as referee.—*The St. Louis Post-Dispatch.*

TILLMAN and McLaurin might do a great business by sparring a few rounds at the Charleston fair.—*The Pittsburg Times.*

THERE have been reasons lately why the Senate's chaplain should be deaf as well as blind.—*The St. Louis Globe-Democrat.*

THE occasion seems to justify another remark from the governor of North Carolina to the governor of South Carolina.—*The Chicago Tribune.*

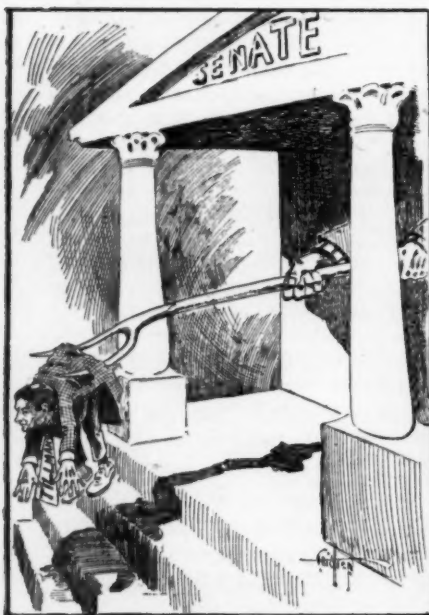
IT seems as if such a clever dodger as Senator McLaurin has proved himself to be in other matters, should have been able to side-step.—*The Detroit Free Press.*

"In the Senate, of course, they always adhere to parliamentary rules." "Sometimes, and sometimes to Marquis of Queensbury."—*The Philadelphia Press.*

WHAT a terrible punishment will be meted out to farmer Ben Tillman if the Senate should continue in its decision not to permit him to speak.—*The Jacksonville Times-Union.*

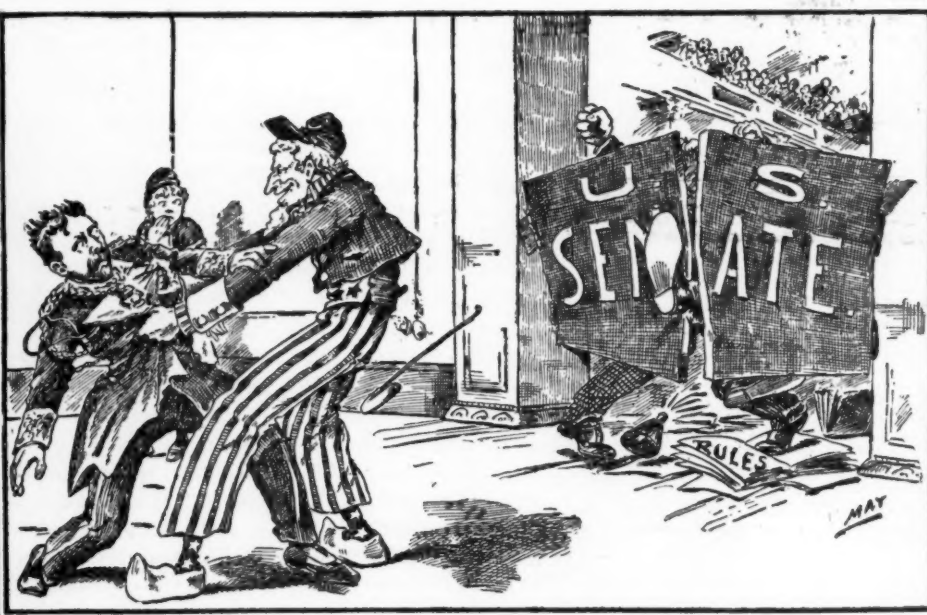
IT will be quite impossible for Senator Tillman to make people believe that he stayed away from the White House because of the Booker Washington incident.—*The Cleveland Plain Dealer.*

FIFTH round—Senator McLaurin led with his left, but fell short. Senator Tillman hooked with his right on the jaw and followed this with a short-arm jolt to the solar plexus. McLaurin went down and took the count. The president of the Senate here interfered and declared the bout a draw and all bets off. Senatorial dignity was thus fully maintained.—*The St. Louis Globe-Democrat.*



THE PUNISHMENT WOULD FIT THE CRIME.

—*The Philadelphia Record.*



UNCLE SAM: "Come on in, Heinrich; they never touch visitors."

—*The Detroit Journal.*

service as governor of South Carolina for four years had unfitted me in a measure to enter this august assembly with that dignity and regard, proper regard I will say, for its traditions and habits and rules that is desirable,' was a reflection upon the traditions and habits and rules of the people of this State. There is nothing in the office of governor of South Carolina to encourage the manners of the prize ring, and we hope the better sentiment of the country will acquit the people of his State of any sympathy with the brutal exhibition made by the senior Senator from South Carolina and his colleague on Saturday. The State can not escape responsibility, of course, for the miserable affair, but it can at least express sincere regret that it should have been so disgraced by its representatives and hope that the rest of the world will pity if it can not forgive."

The same paper says of Senator McLaurin:

"The conduct of Senator McLaurin was utterly without excuse. His language in the Senate was an insult to that body and disgraceful to himself. He must have known that it would make a 'sensation' at least, if it did not result in a resort to violence; and common respect for himself, for his State, and for the Senate should have influenced him not to give occasion of offense. It would be better for the State and for public decency if the country could be spared the humiliation of being represented by men who can not control themselves.

"No punishment that the Senate could inflict upon the South Carolina Senators would be too severe for their outrageous conduct."

The other papers of the South handle the two Senators in much the same fashion. The *Raleigh News and Observer* thinks that "both should resign," and Mr. Watterson, editor of the *Louisville Courier-Journal*, says in an interview: "If I were in the Senate I would vote to throw both of them out." The *Nashville News* calls the behavior of the Senators "deplorable," and the *New Orleans Picayune* calls it "ruffianly." The *New Orleans States* says the affairs "has shocked and shamed the whole country." The *Houston Post* calls the two men "brawlers and bullies," and the *St. Louis Post-Dispatch* calls them "hoodlums." "There can be invented no explanation," believes the *New Orleans Times-Democrat*, "that will even in the least degree extenuate the unbecoming behavior of either of the offenders."

In spite of the charge that Senator McLaurin has turned traitor to his party, the Democratic papers of the South, in discussing this matter, do not appear to give much weight or attention to that phase of it. There is not only no disposition to blame McLaurin more than Tillman, but many papers show a disposition to confine their criticism to the latter. Says the *Memphis Commercial Appeal*: "The responsibility for the recent fight in the Senate rests entirely with Senator Tillman. His claim that the lie was the first blow is entirely wrong. When he accused Senator McLaurin, in the latter's absence, of having been corruptly influenced in his vote on the Spanish-American treaty he delivered the first blow." And the *Atlanta Journal* says: "It must be admitted that the senior Senator from that State has by his unceasing bitter attacks on everything and everybody, but more especially upon his colleague McLaurin, invited some such treatment as was accorded him Saturday."

"He is a clown and a bully," thinks the *Richmond Times*, and the *Raleigh Times* regards him as "an absolute disgrace to the whole nation," and "a daily reproach to South Carolina with her glorious past." The *Macon Telegraph* says that his tirades "excite disgust," and he "ought to be expelled."

The *Baltimore Sun* says, however:

"It is not the slugging Senator who is a menace to our civilization. It is the Senator who obtains admission to that body by the profligate use of money; who debauches the conscience of voters by buying political preferment. Men have held seats in the Senate against whom charges of bribery and corruption were filed. Men have been Senators who were charged with offenses which, if true, should have barred them from the society of honest men. Statesmen of this type have prospered to an amazing

degree, and have been high in the counsels of their party. The critics of 'plantation manners' have fawned upon them and toadied to them. It is these products of modern civilization who have done more in a decade to lower the moral tone of politics and to undermine confidence in our institutions than the men with 'plantation manners' have done in a century and a quarter."

GERMANY DRIFTING OUR WAY.

WOLF VON SCHIERBRAND, a German correspondent of American newspapers, who was expelled from Prussia by the police not long ago for his writings, now credits the Emperor with the purpose of deserting the Triple Alliance and cultivating closer relations with Great Britain and the United States. "The Kaiser's advances during the last few years both to this country and to England, of which the mission of his brother, Prince Henry, is but the latest and most striking illustration," declares Von Schierbrand, in *The North American Review*, "clearly point out the direction which he means to give to Germany's foreign policy in the near future." Austria entered the Triple Alliance, it appears, for fear of Russia; Italy, for fear of France; but now Austria is more friendly to Russia than to Germany, and the good feeling between France and Italy is the talk of Europe. So "the Dreibund is crumbling before our very eyes." Mr. von Schierbrand goes on to say:

"Now, as to England, the anomaly is presented that, while the German Emperor and his Government are anxious to tighten the political affiliations with that country, and while, particularly, the Kaiser's strong sympathies and desires go out in that direction, the overwhelming public opinion of Germany is averse to this. . . . But, while all this is true, it does not mean that a foreign policy friendly to England is impossible in Germany, even at this moment, for the Kaiser practically shapes her foreign policy. The imperial chancellors since Bismarck's retirement have, virtually, merely carried out their imperial master's behests, and have vouchsafed only that measure of explanation to the Reichstag and Bundesrath, for the steps taken or decided upon in Germany's relations with other countries, which they saw fit and considered safe. It is idle to discuss here the question whether this is in strict consonance with the constitution of the empire. Certain it is, that such has been the unvarying practise since the Kaiser, twelve years ago, took hold of the helm himself and became, to use Bismarck's expression, his own chancellor. And that the Kaiser is strongly in favor of an Anglophile foreign policy there is not the shadow of a doubt.

"As to the United States, things in a measure are similar. When the war with Spain broke out, in the spring of 1898, the German people violently, and almost altogether for sentimental reasons, sided with Spain. The German Government, however, took a consistently friendly attitude toward the United States—a fact which recent publications have brought out clearly. . . . The Kaiser is, after all, Bismarck's pupil, and as such he considers concrete facts as of paramount importance. He quickly came to see that the United States was bound to be victorious, that Spain represented a lost cause, and that the



PORTRAIT OF THE GENTLEMAN WHO SAVED AMERICA FROM THE EUROPEAN COALITION IN 1898.
—The Milwaukee Journal.

Mrs. Whitelaw Reid, who was in "rose color" when seen by *The Times* reporter, and in "Nile green" when seen by *The Herald* representative. Mrs. Rives's gown was mauve, maize, or lilac, and other gowns were the color of currants or roses, or simply red, according to the state of the reporter's vocabulary at the time. Mr. Hitchcock, who had objected at first to giving up his box to the Prince, was in the Adrian Iselin box. Mrs. Hitchcock wore white satin (*Tribune* and *Journal*) or canary-colored satin trimmed with black velvet (*Herald*). *The Herald's* representative seems to describe the whole situation when he says that the display was "bewildering almost beyond description." The collection of the jewelry statistics was also no light task. Confining our researches to *The Herald's* list, which makes no pretense at completeness, it appears that there were thirteen diamond necklaces present, ten diamond tiaras, six diamond collars, four crowns, three ropes of diamonds, one diamond stomacher, one mass of diamonds covering the front of a corsage, two brooches, one chain, one row of diamond stars, and twenty-two other diamond ornaments, besides diamond pendants galore. The diamonds worn by the ladies not mentioned in the list must be left to the imagination, and jewels of other kinds cut no figure.

The other entertainments, dinners, speeches, sight-seeing trips, etc., have been no less successful. A correspondent of the *New York Evening Post*, however, expresses the opinion that Prince Henry, in all this whirl of hospitality, will not see the real life of the American people, especially as experienced in the metropolis. He says:

"No vision of the beauty of Hoboken as seen from a ramshackle cab will burst upon Prince Henry's eyes at the moderate cost of five dollars to his hotel. Prince Henry will not be permitted to risk his life with the rest of us surging mortals at the Brooklyn Bridge, nor will he be jabbed in the ribs by a worn-out nervous street-car conductor, and told to 'step lively,' as he frantically makes his way amid a clinging, surging throng of women, children, Italian workmen, and colored washerwomen, hanging onto the straps, and swaying to and fro as the car stops to permit six more to squeeze onto the platform. Not for the Prince will be the true delight of a luncheon at a counter on American pie, nor will he be permitted to find his way along the street amid the expectations of the common crowd. The true joy of standing all the way from Rector Street to Harlem on the elevated road is only thoroughly tasted by one who does so day after day, as the Prince can hardly be expected to do. What is even the likelihood of his becoming well acquainted with the hideously desolate waste of brick, unrelieved by any pretense of beauty or even common cleanliness, which men call Brooklyn? For him there will be none of the delights of a 'bargain sale' at a great department store, with thousands of high-voiced, pushing women in the wildest adornment of extravagance without taste walking all over him as they rush the weary shop-girls for the things they do not buy.

"If the Prince is really to see America he ought to be induced to take a trip on a New England railroad without a parlor-car. He should get an idea of the comfort of American traveling as he creeps along from five o'clock in the morning until half-past two in the afternoon to cover one hundred and fifty-three miles without anything to eat. In such a car he would really see American life (and smell it). Books and papers would be piled up on his knees. Babies would cry, children spill water all down the aisle, as they helped themselves to the water and supplied their companions. The fragrance of oil, oranges, and peanuts would minister to his sense of smell, while the train 'hand' sweetly bawled the stations in his ear, and the conductor woke him whenever he napped to punch his ticket. These things, again alas! Prince Henry will not see, but they are a large part of American life. He will only gaze upon environment prepared for him. The glitter of our gilded 'four hundred' will dazzle his eyes. The barbaric splendor of the feudalism of wealth will be unfolded before him. But he will not really see America. Indeed, there are Americans who have really never seen their own land, and some of these are the very ones who will try to persuade Prince Henry that he is really examining our life and our land while he is among us."

THE PROPOSED CONCESSION TO CUBA.

THE daily papers that have been advocating tariff favors for Cuba show anything but pleasure at the ways and means committee's plan for a twenty-per-cent. cut in duties. The *New York Sun* says the cut is "manifestly insufficient," and the *New York Times* calls it "mean and niggardly." The proposed measure provides that the President and Senate conclude a reciprocity treaty with the new Cuban Government upon a basis of a twenty-per-cent. tariff reduction on all products passing between the two countries, Cuba, meanwhile, to adopt the immigration laws of this Government. "The immigration clause," explains the *Pittsburg Dispatch*, "is designed to prevent the Cuban planters from using coolie labor, and thus, through cheapened production, underselling the American competitors."

Some of the press think that if the House indorses this



H. T. OXNARD,
Chief Advocate of the Beet Sugar Interests, and
Opponent of Reciprocity with Cuba.

plan, the Senate will increase the tariff concession and send the measure back for revision, as in the case of the Philippine tariff bill, in which it reduced the rates from the full Dingley schedule to seventy-five per cent. of it.

"It can not be believed," says the *New York Tribune*, "that such a program is the best the United States Congress can do for the honor of this nation and for the material welfare of this country and of Cuba." "There is no reasonable excuse for giving so grudgingly," declares the *Chicago Record-Herald*, and the *Chicago Evening Post* thinks that the reduction "is little more than half what this country should concede"—"seventy-five per cent. would be nearest the mark," thinks the *Boston Herald*. "Such a 'concession' is entirely characteristic of a body of men whose first impulse was to do nothing for Cuba," is the opinion of the *Philadelphia Times*, and the *Pittsburg Dispatch* declares that the proposition "is either crass stupidity or worse." The *Boston Transcript* calls it "a piece of emphasized meanness," and adds: "To deny everything would be no more brutal, and it would be entitled to quite as much respect because making no hypocritical attempt to conceal the brutality. Such a measure as is proposed would merely accentuate the distress of the islands. It would only tantalize them by bringing the hoped-for deliverance a little nearer, but not near enough for them to reach." Some of the beet-sugar advocates in Congress think that a twenty-per-cent. reduction is too much, but the *Denver Republican* says: "No one need fear on account of the proposed reduction to engage in the manufacture of beet sugar in this State. Factories may with safety be erected in all the different places where their erection has been under consideration, and our people may look forward with confidence to a great development of this industry." On the other side the *San Francisco Chronicle* says: "This mush about 'starving Cubans' is likely to get us into a pretty mess in the end if followed up. It will necessarily lead to concessions to other countries, the driving of our sugar-growing farmers out of business, and the reduction of our laboring men to a ration of black bread." The proposition of the committee

"is a liberal, one and it represents the maximum that ought to be accorded," is what the Philadelphia *Inquirer* believes; and the New York *Press* says:

"It is not merely on the relief of the present distress of Cuban industries that Congress has to vote. It is as to whether the future of the American sugar market is to be in American or Cuban hands, whether an annual sum total of \$100,000,000 is to

It is earnestly to be hoped that his sanguine view of the situation is correct. There have been enough Filipinos killed to satisfy the most bloodthirsty, and with peace at hand the future of the archipelago can be discussed in many quarters with more sanity and reason than has been possible hitherto."

WHAT THE GERMANS HAVE DONE FOR AMERICA.

THE general interest awakened in the visit of Prince Henry of Prussia and the semi-political significance detected in it by many European journals make timely the question, What does America owe to Germany and to the Germans? The New York *Times*, in an editorial retrospect showing how the German has figured in America's development, says that to official Germany we owe nothing, and that it is necessary to draw a sharp distinction between the German states and the German people.

In 1708, the Lutherans of the Palatinate, following the example of the Huguenots of the preceding generation, began to take refuge abroad, and in that and the following few years 30,000 of them had crossed over to New York, Pennsylvania, and South Carolina. In 1709, 3,000 or more came over and settled on both sides of the Hudson River. This was the beginning of the German emigration to America.

During the Revolution, Prussia was the first Power, after France, to recognize the independence of the United States. The war was largely fought, on the British side, however, by German mercenaries, the "Hessians," as they were called, who bore the brunt of the fighting on the land. At the outbreak of the war the British available force, it was stated, was 15,000, and the supply of German mercenaries was 29,166. Of these, 11,853 were among the killed, wounded, and missing at the close of the war, and 17,313 were returned in "apparent good order." Many of the missing, it was believed, were deserters who afterward settled down and helped build up the new nation. *The Times* continues:

"But the German natives of the first and second generations, from the exiles of the Palatinate showed as great an affection for their new country as the corresponding German immigrants of eighty-five years later. Probably it was only the immigrants, the Americans of the first generation, who were enrolled as Germans at all. The 'German battalion,' of four companies from Maryland and four from Pennsylvania, did good service throughout the war, while there were no fewer than four German battalions, so-called by the historian of the Germans in America, raised by the efforts of Herkimer and his associates in the 'Schoharie Valley' or what was then Tryon County. The description is misleading, but it at least shows that the colonists of German descent were not behind those of British descent in devotion to their adopted country. It was this force that had to take the brunt of the fierce fighting against the British, Hessians, and Indians that marked the period of the Revolution on 'The Old New York Frontier.'

"The American cause was also heavily indebted to those Germans who came to this country expressly to cast in their lot with that of the struggling colonies. Along with the names of Lafayette and Kosciusko and Pulaski, the names of Steuben and De Kalb deserve to be placed."

When the Civil War broke out, a far greater proportion of American residents or citizens of German descent, we are told, were native Americans than at the beginning of the Revolution. It was only the German-born and German-speaking Americans whose services in the Civil War can be distinguished and separated from those rendered by the great body of patriotic Americans. "Blenker's Division" was one of the first of the German bodies to be formed. Then followed the Eleventh Corps, which was afterward known as the "German Corps"; and the "Frémont Hussars" and the "Benton Hussars" were chiefly of



IT MAKES A DIFFERENCE WHEN ONE IS ON THE SEAT.
PORTO RICO: "Hadh't you better whip behind, uncle?"

—The Minneapolis Journal.

reach American or Cuban pockets. It is as to whether a great and growing American industry is to be extinguished, as it assuredly will be by a permanent concession, or whether a Cuban industry is to be transferred to other fields by a grant of temporary assistance."

LUKBAN A CAPTIVE.

GENERAL FREDERICK SMITH'S reconcentrado system in Samar (described in these columns February 8) seems to have scored one hit in the capture of General Lukban, who, after Aguinaldo's capture, was considered the most dangerous Filipino in the field. As the *Pittsburg Chronicle-Telegraph* says, "with Lukban a captive it may be safely assumed that the backbone of the rebellion is broken." Says the *Pittsburg Times*:

"The taking of Lukban presages the collapse of the resistance to American authority in Samar, just as that of Aguinaldo was followed by the pacification of all but a very small portion of Luzon. Samar is only about one-tenth the area of Luzon, and the taking of Lukban ought to have even a greater effect in that island than had that of Aguinaldo in the larger one. Recent word from the disturbed district in Luzon is also encouraging. The last insurgent band operating near Calamba has been taken, and only a few days ago another important capture was announced. The condition of affairs is such that the Philippine commission is almost ready to declare the whole of Luzon pacified, an announcement that will probably now not be long delayed."

The New York *Evening Post* says:

"Should Lukban's capture mean the termination of hostilities in Samar, General Chaffee will be relieved of one of his greatest anxieties, and several regiments will be freed for service elsewhere. As Inspector-General Breckinridge pointed out on his arrival at San Francisco yesterday, the rainy season makes military movements impossible at present. But the general is confident that the next dry season will see the end of the fighting.

German birth. The most distinguished individual among the Germans was Franz Sigel.

In art and education we owe a further debt to the Germans. At the beginning of the nineteenth century London was the artistic Mecca of Americans with a turn for art, as Paris was at its close. The principal art school of America in the middle decade of the century, however, was the Düsseldorf school. Among the German painters of this school was Emmanuel Leutze, noted for his scenes of the American Revolution. *The Times* says:

"It is small praise to say that his representations of Revolutionary scenes are more plausible and satisfactory than the authentic but wooden 'documents' of Trumbull. In fact, no American child has for two or three generations doubted that 'Washington Crossing the Delaware' and 'Washington at Monmouth' occurred exactly as Leutze has painted them. And it was under the influence of this school and on its traditions that a whole generation of our painters were reared, so that the obligations of American to German pictorial art can not be omitted from any view of this kind."

In music we depend not only upon German composers, but even more upon German performers. The German love for music has been a "social beneficence" to America, and we almost say of the Americans before the coming of the Germans as Addison said of the British of his day, that they "knew not how to be idle and innocent."

"Read Mrs. Trollope on the awful pleasure of the inhabitants of Cincinnati in her time and compare it with the pleasures available to Cincinnati of to-day, which are those of every American town with a large German element. To do this is to confess that every German beer-garden which is also a music-garden is a center of civilization, and that at no point is the influence of our German population more strikingly and unmixedly an influence for good."

In education Germany has had a great and still increasing influence upon America. "The advantage of Berlin," says some one who has been there, "is that if you are the only man in the world who wants to know something you can go there and find somebody to teach it to you." American students have enjoyed this advantage since the beginning of the last century, but of late in greatly increased numbers, and, what is more significant, American universities have been constituting or reconstituting themselves on German lines.

In citizenship the German seems to play as prominent a part as he has played in other respects. Since 1820, 5,009,280 German emigrants have come to the United States. This is almost exactly 25 per cent. of our total immigration, altho less than the combined immigration from Great Britain and Ireland. *The Times* concludes:

"The German who comes to the United States a teacher in so many things comes in these things as a learner. In so far as he fails to learn that we have nothing to take in these things, but everything to give, in so far as he is not yet a good American citizen."

"Such is the power of assimilation of American institutions that, as we have said, the child of any one of these five millions of German immigrants becomes as thorough an American as if his ancestors had been for ten generations born on American soil. It is only the actual immigrant—the man born in Germany—who ever has any doubt about his status or any desire to 'hyphenate' his American allegiance."

"The irritated patriot ought to remember that the irritant immigrant is so transient; that his children will redeem his defective Americanism. And the native should think of the valuable, the invaluable qualities that may go with a divided allegiance. He should think of the German uprightness, the German honesty, the German good-fellowship. He should consider that the family is the basis of the state and the home the source of all good citizenship; that among no people is the family happier, the home purer or more sacred, than among the Germans in Germany and the Germans in America. Whoever gives his mind to these considerations will agree that our obligations to Germany

are unmixed obligations, that in our citizenship the German element has done us no harm to counterbalance the great good it has done us, the enormous national benefits it has conferred upon the United States."

A Town Without Lawsuits.—It may not be surprising in this "wireless," "chainless," and "horseless" era to learn of "lawsuitless" magistrates, but at any rate they are, as yet, rare. William A. Taylor, a Columbus (Ohio) writer, tells in *Social Service* (New York) of such a magistrate who held sway for eighteen years in a township in Champaign County, Ohio. He says:

"Six times in succession he was elected to the office for terms of three years each, and during all that time never tried a case or entered one on his docket, altho the township was thickly populated by a prosperous agricultural people of mixed nationalities and religions, and finally induced his constituents to forego litigation and live in peace without the aid of courts and lawyers."

"When the first plaintiff appeared before him to bring an action against a neighbor for \$25 damages for trespassing live stock, the squire fixed the day and hour for him to call again with reference to the action. When he appeared, he found the defendant there, not in response to a summons, but an invitation."

"In a plain, matter-of-fact way the magistrate drew from the two men all the facts connected with the controversy, and in substance that the plaintiff's enclosures, with his knowledge, were in bad repair, and that the defendant's cattle were of a trespassing disposition."

"Presenting the two lines of facts to his neighbors, he suggested that it would be an easy matter for them to adjust their differences without his interference, but if not, he would suggest a basis of adjustment."

"To this both agreed, and the arbitrator found for and against both parties. The plaintiff's neglect of his fences was held to lessen his claim ten dollars, while the evil disposition of the plaintiff's cattle increased his liability in an equal amount. Deducting the decreased claim of the one from the increased liability of the other left fifteen dollars due the plaintiff."

"This was promptly paid, and the parties who had been literally quarreling for months, went home in company, with their old-time friendly relations fully restored."

"Each of the parties," said Mr. Chance [Mr. Taylor's informant], "saved anywhere from \$25 to \$100 in lawyers' fees, and the loser, whichever he might have been, escaped the payment of possibly \$200 court costs, for had the case come to a trial half the township would have been called as witnesses."

"The country magistrate's action not only attracted the attention and secured the approval of his neighbors, but readily paved the way to the elimination of local lawsuits for a long series of years, and made it one of the most desirable communities in that section of the State, which it still maintains, altho the magistrate's successors do not fully follow his example."

TOPICS IN BRIEF.

AND not a brigand converted, so far as heard from.—*The Chicago Tribune*.

UP to the hour of going to press Miss Stone was still released.—*The Chicago Record-Herald*.

ALL the Powers appear to be interested in Manchuria except China.—*The Philadelphia Ledger*.

IT will be a sad day for the British army contractors when the Boers give up.—*The Chicago News*.

ALONG with the horseless and wireless things we now have the mergeless merger.—*The Chicago Record-Herald*.

WALL Street is paralyzed at the thought that a President of the United States would sink so low as to try to enforce the laws.—*The Detroit Free Press*.

NO fear need be entertained that royalty will obtain a permanent foothold in America. Colonel Bryan will not stand for it.—*The St. Louis Globe-Democrat*.

NATURALLY, there are Congressmen who can not see why all this fuss should be made about Prince Henry. The prince appoints no fourth-class postmasters.—*The Detroit Free Press*.

LETTERS AND ART.

WHAT BOOKS DO CHILDREN READ?

A GOOD deal has been written on the literature that children read, but the best of all authorities on this subject—the children themselves—have seldom been heard from. Prof. A. E. Bostwick, chief of the circulation department of the New York Public Library, who has been investigating the question of juvenile fiction, recently gathered some interesting material at first hand. Ten of the leading children's authors, representative of what is regarded as "trashy" as well as of standard fiction, were selected, namely: Finley, Alger, Optic, Fosdick, Stratemeyer, Munroe, Trowbridge, Alcott, Meade, and Clarke. On the basis of these names a list of questions was drafted, as follows: (1) Which of these have you read? (2) Which ones do you like? (3) Which one do you like best? (4) Why? (5) Name your favorite author not on this list. (6) From which do you learn the most? (7) Which do you think writes the best English?

The questions were asked of ten children—five boys and five girls—in each of the thirteen branches of the New York Public Library. It was believed that these 132 children thus questioned were fairly typical of those that use public libraries. The answers received to all the questions except Nos. 4 and 5 are tabulated as follows (in the *New York Times Saturday Review*, February 15):

Authors.	1. (Have Read.)			2. (Like.)			3. (Like Best.)			6. (Learn Most.)			7. (Best English.)		
	Boys.	Girls.	Total.	Boys.	Girls.	Total.	Boys.	Girls.	Total.	Boys.	Girls.	Total.	Boys.	Girls.	Total.
Finley	8	41	49	..	28	28	..	10	10	..	11	11	1	12	13
Alger	58	32	90	37	17	54	22	4	26	13	6	19	2	1	3
Optic	52	14	66	22	7	29	4	1	5	7	1	8	3	1	4
Fosdick	50	8	58	26	2	28	5	..	5	4	..	4	9	..	9
Stratemeyer	40	10	50	35	7	42	10	1	11	12	5	17	11	..	11
Munroe	50	16	66	31	9	40	15	..	15	10	1	11	12	..	12
Trowbridge	43	18	61	18	5	23	2	1	3	2	1	3	5	3	8
Alcott	81	58	139	7	46	53	1	20	21	..	14	14	..	22	22
Meade	7	50	57	1	37	38	..	18	18	..	5	5	..	7	7
Clarke	7	49	56	2	23	25	..	7	7	..	3	3	..	2	2

The answers to question 5 show great catholicity of taste. Some of the chief favorites are: Henty, 24 votes; Richards, 14; Ellis, 13; Burnett, 10; Dickens, 8; Deland, 6; Sidney, 6. No less than 72 other authors are mentioned in this connection, including Shakespeare, Scott, Hawthorne, Stevenson, Dumas, Hugo, Irving, Thackeray, and Verne.

It was a difficult task to tabulate the replies to question 4, in which the children were asked to give the reasons why they liked their favorite author. "With a little stretching," however, as Professor Bostwick explains, the following classification in tabular form was made:

	Human Element.		Inter-esting.		Realis-tic.		In-structive.		Style or Expression	
	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.
Finley .....	..	4	..	5	..	..	..	1	..	2
Alger	8	3	10	1	..	..	3	1	1	..
Optic .....	..	..	1	..	..	..	..	1	..	..
Fosdick .....	..	..	5	..	..	..	2	..	..	..
Stratemeyer	1	..	11	1	2	..	3	1	..	1
Munroe .....	..	..	9	..	..	..	4	..	..	..
Trowbridge	1	..	1	1	1	..	..	1	..	2
Alcott	1	2	..	6	..	7	..	1	..	..
Meade .....	..	9	..	10	..	..	..	..	..	..
Clarke .....	..	1	..	6	..	..	..	..	..	..
Total	15	19	37	30	5	7	12	4	1	5
Grand total ...	34		67		12		16		6	

Of this table Professor Bostwick says:

"The first column needs some explanation. It contains all

those reasons that seem to be based on the recognition of a personal bond between author and reader, placing the former in the relation of friend or mentor. Thus when a writer is stated to be a favorite because he is 'so sympathetic' or because he 'teaches us to be kind to our sisters,' or because he tells a story that appeals to the reader by its similarity to the conditions of his daily life, the vote has been recorded in this column. Writers reported to be morally instructive have thus been placed here instead of in column four, which has been restricted to intellectual instructiveness. This 'human element' runs more or less through all the answers given, but only those in which it is especially prominent have a place in the first column.

"The second column contains not only those writers specifically stated to be preferred because they are interesting, but also those writers preferred because they write on some specific subject, in which the reader is presumably interested. In case, however, this subject is one generally included in a school curriculum, the vote has been recorded in column four. In column three are placed those cases where a writer is preferred because he is 'so natural,' or because his characters are 'just like the ones we know.' When a writer is preferred for two or more reasons all have been recorded."

Commenting on the first table presented, in which is shown the extent to which the ten authors mentioned are read by boys and girls, Professor Bostwick notes that "not one of the ten authors has been read by all those questioned." He continues:

"Alger and Alcott come the nearest to it. As we should expect, the boys' authors are Alger, Optic, Fosdick, Stratemeyer, Munroe, and Trowbridge, and the girls' authors Finley, Alcott, Meade, and Clarke. The most popular boys' writer with the girls is Alger, and the most popular girls' writer with the boys is Alcott. The quality of the author seems to play small part in determining the degree to which he is read. Optic and Munroe have each been read by 66 persons; 40 like Munroe, and only 29 Optic, but 64 like Alger, and the mean of the two 'trashy' authors is 46.

"Comparisons like this are, of course, of little value when the number of data is so small, but it is at any rate large enough to show that children neither shun nor approve an author on account of his 'trashiness.' The smallness of the totals under Question 1 is noteworthy. It is usually assumed that most children have read all the usual authors and are hungering for something new; but here, out of 130 children, we have 64—nearly one-half—who have not read a line of Munroe, 69 who do not know Trowbridge, and 51 who are unfamiliar with Alcott. This indicates that there is still room for a good deal of work in familiarizing children with their best writers."

Probably the most interesting and characteristic answers received, because showing most intimately the literary taste of the children concerned, are those in which the reasons for personal preferences are given. "One of the most refreshing things," remarks Professor Bostwick, "is the popularity of Alcott." Miss Alcott is much liked for her naturalness. "Her boys and girls are more like real boys and girls," says one answer. L. T. Meade's books are especially liked "because they are a little sad." "It is not at all unusual," observes the writer, "for assistants to be asked at the desk for a 'sad story,' and these appear to furnish the requisite quality of gentle melancholy for lorn maidens of ten to thirteen." Among the boys Horatio Alger is enormously popular. One boy remarks that "some people say the Alger books are trash, but I don't care—they are interesting"—a point of view not confined to this reader by any means. Henty is voted for as the most instructive writer by thirteen boys and two girls. "Had his name been on the list," observes Professor Bostwick, "he would undoubtedly have ranked much higher." The writer concludes:

"I must confess that the results of this investigation, partial and inadequate as it is, seem to tend toward giving children a very wide range of choice in narrative literature and letting them work out their own salvation, not excluding, of course, judicious advice and guidance."

BELGIUM'S ART CRUSADE.

ONE of the most far-reaching and remarkable artistic crusades of recent years was inaugurated in Belgium about seven years ago by a young Brussels artist, named Eugene Broewerman. This movement, which started without money or influence, has succeeded in winning the cooperation of Belgian cabinet ministers, and is now national in its scope. It finds expression in almost countless channels, is altering the aspect of the Belgian cities, and is restoring to their modern environment something of the beauty of the ancient Flemish art. The society which has accomplished such notable results within so short a space of time is known as "L'Œuvre Nationale de l'Art appliqué à la Rue," and its declared objects are:

"To create an emulation among artists, by discovering a practical way in which their works may be inspired with general interests.

"To clothe in an artistic form all that progress has made useful in the public life.

"To transform the streets into picturesque museums comprising various elements of education for the people.

"To restore to art its one-time social mission, by applying it to the modern idea in all the departments controlled by the public authorities."

Writing of the early work of the society in *Harper's Magazine* (February), Mr. Charles Mulford Robinson says:

"L'Œuvre's first act, after the early publication of its principles, was a formal announcement in 1894 that it intended to show its faith by its works, 'in at once conducting open contests for the most beautiful constructions on a new street of Brussels, the Rue Joseph Stevens, and for various objects of public utility.' These latter were to include street fountains, electric light poles, flag-staffs, newspaper-kiosks, etc. So in the first year there was promised an immediate starting of that work now so widely known, and of the example, which Paris has lately followed, of prizes for the most artistic house-fronts on new streets.

The society knew, long before its definite organization had been completed, precisely what its work should be.

"In its second year, 1895, L'Œuvre arranged an exposition of artistic signs, ancient and modern—held at the Museum of Brussels; organized (1) a competition for plans, and (2) a competition for signs that had been executed. These were really the first undertakings of the society by itself, and the subject was chosen with the special purpose of indicating the practical usefulness of its teaching, and to combat 'the widely current but false idea that art is incompatible with economy and the necessities of trade.' . . . There is no pretense that these signs are now the best to be seen in Belgium, but it is claimed that they were the best at that time, and that the improvement which has since taken place must be largely due to the impetus of competitions."

In the next year, 1896, "L'Œuvre" gave its attention to the decorative quality of apparatus for public lighting, with the result that a single candelabrum, designed for the Place de la Monnaie in Brussels, has been reproduced in a great number of other cities. Prizes were also offered for a poster for the Brussels Fair and for the poster of a beef-extract company; and competitions were instituted for designs of postage-stamps to commemorate the Brussels Exposition and for designs for the new national coinage. The writer continues:

"The fourth year of L'Œuvre's existence, 1897, was notable in Brussels for the holding of a world's fair, and the society decided to bend its energies that year to the fitting up at the exposition of a Department of Public Art, in which it might give a careful and, it hoped, an inspiring, demonstration of its work and aims, and of the ancient glory of civic art in Belgium. On account of the latter purpose the exhibit was largely historical, and Antwerp, Liege, Ghent, Bruges, Namur, and many other cities joined with the enthusiasts of the city of Brussels to make it both interesting and valuable.

"Each city sent exhibits, in original or reproduction, of its own treasures of public art in whatever sphere. These, carefully classified, were arranged in seven sections, as follows: (1) Monumental and decorative façades with their details; (2) monu-



POLES FOR ELECTRIC STREET RAILWAY, BRUSSELS.



CANDELABRUM, PLACE DE LA MONNAIE, BRUSSELS.



OLD AND NEW SIGNS, BRUSSELS.

Courtesy of *Harper's Monthly Magazine*.

ments commemorative, etc.; (3) signs; (4) apparatus for public lighting and decorations; (5) fountains, wells, pumps, etc.; (6) monumental applications of painting and sculpture; (7) decoration for public fêtes. The whole made a showing of which Belgium had reason to be proud, and whence its ambition might be fed."

So great was the general interest that the society felt encouraged to call a national and, later, an international conference for the consideration of the decorative arts. The latter gathering was attended by two hundred delegates, including representatives from England, France, the United States, Sweden, Norway, Holland, and Hungary. As one result of the convention the movement is beginning to take root in other countries. Says Mr. Robinson:

"Paris has founded a public society in likeness to L'Œuvre; cities of Italy, led to dream of their lovely past, have followed the Belgian example in an organized effort to reclaim it. The dictum that there is no essential reason why cities should be ugly, why the centers which are gathering to themselves an ever-larger proportion of civilized mankind should not be built with a beauty worthy of their high position, that the artistic in public work is as cheap as the hideous and far more to be desired, is ringing unchallenged through many thoughtful nations.

"*'Art dans la rue'* has of late years become a rallying-cry that reaches farther than Belgium's little cities; but the movement has found in them its strongest organization, gains confidence in the thought of their proud history, finds inspiration in the loyalty to tradition of the earnestness of their present effort to reclaim it. There is no art endeavor of the day that is as interesting as that of L'Œuvre Nationale Belge to foster art in municipal undertakings, to bring beauty into the familiar phases of city life, and thus to raise its common level that has lately been so low."

ANDREW LANG ON TENNYSON.

ANDREW LANG, the English man of letters, who signs so much printed matter during the year that, to quote the words of the *New York Critic*, it almost seems as if he "must write with both his hands at once," is the author of a recently published biographical and critical monograph on Alfred Tennyson. In it he treats Tennyson's career as an example of "the normal type of what, in circumstances as fortunate as mortals may expect, the life and work of a modern poet ought to be." That is to say, Tennyson was the type of the poet who lives his life apart, taking no prominent part in politics, war, or the multifarious activities of existence. Says Mr. Lang:

"If we agree with a not unpopular opinion; the poet ought to be a kind of 'Titanic' force wrecking himself on his own passions and on the nature of things, as did

Byron, Burns, Marlowe, and Musset. But Tennyson's career followed lines really more normal, the lines of the life of Wordsworth, wisdom and self-control directing the course of a long, sane, sound, and fortunate existence. The great physical strength which is commonly the basis of great mental vigor was not ruined in Tennyson by poverty and passion, as in the case of Burns, nor in forced literary labor, as in those of Scott and Dickens. For long he was poor, like Wordsworth and Southey, but never destitute. He made his early effort; he had his time of great sorrow and trial and apparent failure. With practical wisdom he conquered circumstances; he became eminent; he outlived reaction against his genius; he died in the fulness of a happy age and of renown. The full-orbed life, with not a few years of sorrow and stress, is what nature seems to intend for the career of a divine minstrel. If Tennyson missed the 'one crowded hour of glorious life,' he had not to be content in 'an age without a name.'"

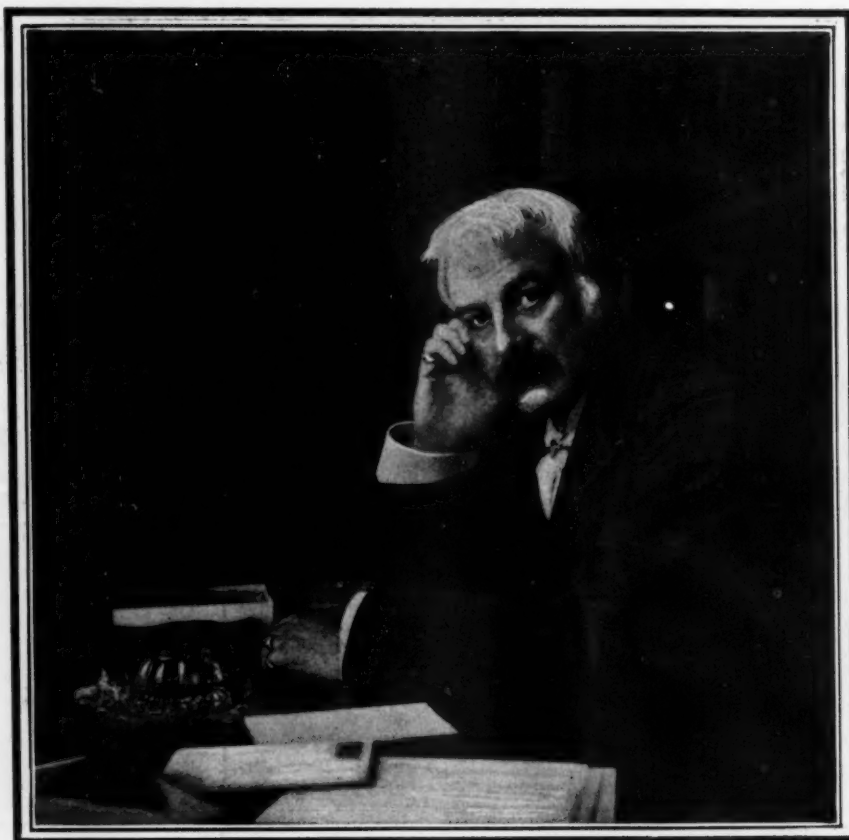
Taine, the French critic, has written somewhat contemptuously of Tennyson's "respectability" and of his placid life. The poet must have strong passions, said the Frenchman, or how can he sing of them? He must be tossed and whirled in the stress of things, like Shelley's autumn leaves, "ghosts from an enchanter fleeing," or how can he voice such moods? Mr. Lang says on this point:

"This is almost a boyish idea, this idea that the true poet is the slave of the passions, and that the poet who dominates them has none, and is but a staid domestic animal, an ass browsing the common, as somebody has written about Wordsworth. Certainly Tennyson's was no 'passionless perfection.' He, like others, was tempted to beat with ineffectual wings against the inscrutable nature of life. He, too, had his dark hour, and was as subject to temptation as they who yielded to stress and died, or became unhappy waifs, 'young men with a splendid past.' He must have known, no less than Musset, the attractions of many a *paradis artificiel*, with its bright visions, its houris, its offers of oblivion of pain. 'He had the look of one who had suffered greatly,' Mr. Palgrave writes in his record of their first meeting in 1842. But he, like Goethe, Scott, and Victor Hugo, had strength as well as passion and emotion; he came unscorched through the fire that has burned away the wings of

so many other great poets. This was no less fortunate for the world than for himself. Of his prolonged dark hour we know little in detail, but we have seen that from the first he resisted the 'Tempter; 'Ulysses' is his '*Retro Sathanas*!'"

Mr. Lang does not attempt to determine Tennyson's precise rank in the great roll of the poets of England. He says:

"We do not, or should not, ask whether Vergil or Lucretius, whether Æschylus or Sophocles, is the greater poet. The consent of mankind seems to place Homer and Shakespeare and Dante high above all. For the rest no prize-list can be settled. If influence among aliens is the test, Byron probably takes, among our poets, the



ANDREW LANG.

Courtesy of *Literature*.

next rank after Shakespeare. But probably there is no possible test. In certain respects Shelley, in many respects Milton, in some Coleridge, in some Burns, in the opinion of a number of persons Browning, are greater poets than Tennyson. But for exquisite variety and varied exquisiteness Tennyson is not readily to be surpassed. At one moment he pleases the uncritical mass of readers, in another mood he wins the verdict of the *raffiné*. It is a success which scarce any poet but Shakespeare has excelled. His faults have rarely, if ever, been those of flat-footed, 'thick-ankled' dulness; of rhetoric, of commonplace; rather have his defects been the excess of his qualities."

Mr. Lang is so much of a controversialist that he could not refrain, even in a book on Tennyson, from indulging in a few dissertations of a polemic nature. He makes "The Princess" the text for a philippic against the "advanced" woman's movement and its "disputants, inevitably shrill." This last epithet draws an indignant reply from Mrs. Elia W. Peattie, of Boston, who writes an article in *The Evening Transcript* of that city under the title "A. Lang—Misogynist." Mr. Lang has also succeeded in exciting the ire of Mr. Frederic Harrison, and quite a passage of arms has taken place between the two in the English papers. Mr. Harrison says in one place: "Of course the merry-andrew of the reviews can not write a book without indulging in some of those japes which, with or without his name, he loves to shower around the press." The great Positivist also speaks of Mr. Lang's "incorrigible trick of sniggering,"—a phrase which, in the opinion of the *Philadelphia Era*, "deserves to live long, because it is not only funny, but is also the embodiment of truth."

THE RUSKIN CROSS AT CONISTON.

RUSKIN once wrote that the best way to show respect for the dead was "not by great monuments to them which we build with our hands, but by letting the monuments stand which they built with their own." This expression of opinion, however, has not deterred his friends from creating two memorials of his life and work. One is a bronze medallion, unveiled in Westminster Abbey a few days ago by his cousin, Mrs. Arthur Severn, in the presence of a distinguished assembly. The other is a Celtic cross, erected over his grave in the village churchyard of Coniston, the North Lancashire village in which he lived. "It was fitting," observes a writer in *The Churchman* (New York), "that the headstone to his grave should be a memorial of his affection for this North Country craftsmanship of the old time, when the spiritual life of the craftsman was intensely real, like his own. It was fitting, too, that this cross should be cut from stone quarried in the dale where he made his home, and carved

by a local sculptor, once his own pupil, who should cover it with allusions to the life-work of that master, and with the signs of the faith in which he died."

From the same paper is taken the following account of the details of the monument and of the symbolism that characterizes it:



THE RUSKIN CROSS IN CONISTON CHURCHYARD.

"The cross is of a single piece cut from the Mossrigg quarries, and is the same hard green stone or volcanic ash that in other varieties makes the famous green slate of the Lake District. It rises seven and a half feet above the base. On the east side, which faces the grave, for the body is laid according to custom with feet toward the East, are inscribed the name and the dates of birth and death. Above and below are carved designs symbolic of the stages of Ruskin's career. First there is the figure with the lute, laurel-crowned—this is the young Ruskin, the verse-writer. He has not yet found his great vocation as the master of rhythmic prose. He sits at the foot of the stone. The inspiration here is classical. It suggests no profound passion, and one is not surprised to find it necessary to pass through a tangled mesh of interlacing lines, suggestive of varied experience, before the eye rests upon the medallion typifying the next stage of his career. That is the rising sun, his own device on the cover of early editions of 'Modern Painters,' and, as students of his painting know, his favorite effect in landscape. The mountain lines in this medallion may suggest, to those familiar with Ruskin's life, his association with what he called 'his true mother-town

of Geneva,' and the pines also have particular application to that period. The medallions above this, the Lion of St. Mark, and the candelabrum, refer too obviously to 'The Stones of Venice' and 'The Seven Lamps of Architecture' to call for comment. . . .

"Passing now to the south side, we find a panel filled by a floral scroll with animals among the branches of a sort of conventionalized tree, symbolic, of course, of the church as the Tree of Life, or the Vine, and particularly appropriate here for the suggestion of Ruskin's interest in natural history, for among the animals are three of his especial favorites—the squirrel, the kingfisher, and the robin.

"On the western side the latter half of Ruskin's life, filled with his campaign against the modern commercial spirit, is typified. First there is a conventional representation of the laborers in the vineyard, which Ruskin took, as it were, for the text of his 'Unto This Last.'

"Then there is an allegorical suggestion of 'Sesame and Lilies'; then the central figure, the Angel of Destiny, *Fors Clavigera* with the club, the key, and the nail, symbolizing strength, patience, and law. Above this, matching the oval of the lilies and the grain, is the 'Crown of Wild Olives' bound by a ribbon, whose interlacing pattern recalls once more the mystery of life, and above this, as the end, is St. George, as tho to suggest that all Ruskin's aims were inspired by an intense feeling of national solidarity and patriotism.

"The northern side of the shaft has an interlaced pattern without other ornament. By these lines intertwining without appar-

ent purpose the artist means to typify those sad closing years of weak and weary waiting for the eternal reward. This, too, is a symbol of the mystery of life."

RISTORI ON THE PRESENT THEATER.

ALL Italy recently observed the eightieth anniversary of the birthday of the retired tragedienne, Adelaide Ristori. Gala performances were given in many cities in her honor, and kings, princes, and other notabilities sent her gifts and messages of regard and affection. Ristori has lived in retirement for over



ADELAIDE RISTORI.

fifteen years, tho she has occasionally taken part in representations for charitable or other public purposes. She has, however, retained her intense interest in things dramatic and theatrical, and has followed the developments of the stage since the days of her sway and artistic reign. The correspondent of the St. Petersburg *Novoye Vremya* has lately "interviewed" her, and sends to his paper an interesting account of his visit to and conversation with the great actress.

Ristori has no sympathy with present theatrical tendencies. She regards the plays now given to the public as devoid of beauty, vital significance, and artistic merit. The theater is decadent, in her view, and the actors are to be pitied. There is no opportunity for genuine talent in the modern repertory, and hence the disappearance of great acting. There is plenty of genius in the world, but it can not reveal itself, being fettered, confined, misdirected, and put to unworthy uses. To quote the Russian correspondent's account of Mme. Ristori's remarks:

"Dramatic literature to-day differs radically from that which it was my privilege to represent and interpret. In fact, it is like looking at two worlds. We used to play Shakespeare and the classics, and all our efforts were directed toward realizing the con-

ceptions of the great masters, to whom we owe so many splendid images and characters. To-day the stage is something wholly different. The classical repertory has suffered fatally from the changed demands of the public. In obedience to these demands playwrights now produce pieces that are by no means badly constructed, but which, broadly speaking, are trivial, reflecting the prosaic and seamy side of the routine of life. The absence of mighty works, on the other hand, may be due to the absence of great artists, capable of moving audiences to sincere grief or sincere joy."

What of Salvini, Bernhardt, Duse? Mme. Ristori was asked. Her answer was that Salvini was one of the passing generation of actors and could not be cited in defense of contemporary acting. Bernhardt was a great actress of an extraordinarily many-sided talent, but she too is of the old school. Of Duse, the representative of the "new" acting and of "naturalism," Mme. Ristori said:

"At the beginning of her career Duse astonished me by the sincerity and warmth of her art. I thought that nature had dowered her with a rich gift, and I hoped to see her in heroic parts. With her talents she seemed capable of so much that it was a shock to me to see her devote herself to the peculiar repertory of D'Annunzio. I fear that, thanks to such plays as 'Francesca da Rimini,' her art is gone. Some years ago I expressed the opinion that she had entered upon a dangerous path, and I was not mistaken, since she has achieved nothing from that time forth, and has created no new character. How unfortunate and deplorable this is, and how I pity her!"

Ristori does not object to realism in the sense of fidelity to nature, but what now passes for realism she finds superficial, external, drab, and banal. In her days, she says, artists studied detail with great care, and she herself never created any part without long and arduous preparation, visiting the scenes reproduced whenever possible and living in the atmosphere of the play. She dwells upon the efforts which she spent on the somnambulism of Lady Macbeth and on the realization of Queen Elizabeth in "Mary Stuart." But the detail in her days did not, she says, obscure the essential humanity, the vital truth of the grand masterpieces. The drama must reflect real life, but trivial and minute things are not the whole of life. The great joys and the great sorrows, the deep emotions, must be treated by the dramatist and actor as the real content of life. And these have been banished from the contemporary theater.—*Translation made for THE LITERARY DIGEST.*

NOTES.

MR. HALL CAINE is now engaged upon a play which will occupy him for some time. His next important literary project will be his long promised "Life of Christ."

FEW recent books of fiction have attained the phenomenal popularity of "David Harum," which is still selling briskly three years after its publication. Messrs. D. Appleton & Co., its publishers, announce that the sales of the book have reached a total of 650,500 copies.

ALBERT BIERSTADT, who died in New York a few days ago, was one of the foremost American landscape painters. He studied for some years under Lessing in Düsseldorf, Germany, and introduced into this country what is known as the "Düsseldorfer" manner of landscape. In his tours in the West and in the Rocky Mountains he gathered material for many interesting subjects, tho some of his most important pictures were painted in Switzerland and Italy.

M. SULLY-PRUDHOMME, of Paris, the winner of the Nobel prize of \$40,000 for idealism in literature, announces his intention of devoting this sum to the good of his fellow craftsmen in the literary field. With it he has established a fund to provide for the publication of the works of deserving poets. "This gracious act," says *Harper's Weekly*, "is deserving of the highest praise, and we trust that in its results we may find work that is worthy of the generous hand that passed along to others the good fortune that came within its grasp."

DR. A. CONAN DOYLE has sent to the London *Times* an interesting account of the steps which have been taken for the distribution of translations of his booklet on "The War: Its Cause and Conduct." Dr. Doyle believes that the book will vindicate both the British policy and the conduct of the British army in South Africa. He has accepted no remuneration for his work, and it is his purpose to send a copy of the book to the public men of every country in the world. In furtherance of his aims Dr. Doyle has received subscriptions varying from fifty pounds from Lord Rosebery to sixpence from a schoolboy. Arrangements have already been made for translating the book into German, French, Scandinavian, Italian, Spanish, Russian, Hungarian, and Portuguese.

SCIENCE AND INVENTION.

THE STANDING OF AMERICAN SCIENTISTS.

WE printed recently in this department a description of America's inferior place in the scientific world as given by Carl Snyder. This is followed in *The North American Review* (February) by an explanation of the conditions that discourage scientific work in this country, from the pen of Simon Newcomb, the greatest American astronomer. While maintaining that Mr. Snyder's article hardly does justice to American science as it exists to-day, Professor Newcomb acknowledges that we are just beginning to rise above the state therein described, and that conditions here are decidedly discouraging to pure scientific work. The principal reason for this, as he views it, is the general attitude taken toward such work by Americans. We look on "science" as a sort of profession, whereas, as Professor Newcomb points out, when work begins to be professional it ceases to be scientific in the strict sense. But the worker in pure scientific research has thus no standing before the public in comparison with the professional or business man, and public honors are not for him. Among many illustrations of this, we select Professor Newcomb's comparison of our National Academy of Sciences with the similar bodies in European countries. After describing the status of the Royal Academy of London, the academies of sciences in Paris, St. Petersburg, and Berlin, the palaces in which they are housed, the social position of their members, the closeness of the bond between them and their respective governments, he reminds us that our own National Academy was chartered specially as an adviser of our Government in matters relating to literature, science, and art, and that it has performed notable public service along these lines, particularly in the establishment of the Geological Survey and the present forestry system. He goes on to say:

"Looking at what foreign governments have done for their academies, the question naturally arises: What has our Government done for our own? The answer is: Absolutely nothing. Its condition as an academy of sciences is humiliating. It has no local habitation. It must pay its expenses, clerical and otherwise, of every kind, by the contributions of its members. In the eyes of foreign academies it is the official representative of our growing American science, and as such holds a high rank among such bodies. When it comes to doing anything in a representative capacity to uphold that rank, the expense must come out of the pockets of its members.

"Nor is there a prospect of anything better in the future. Instead of increasing in influence, it seems almost to have passed out of recollection as a factor in our progress. Its last and greatest work for the Government, that of devising a forestry system, marked its disappearance from the public view. It would be interesting to know how many men in Congress know what it is or are even aware of its existence. Whether a census would show one in ten or one in fifty, no one can say. One hardly knows where to look for a spectacle less befitting our civilization than that of such a body of men searching through Washington to find a suitable place for their meeting; debating where they shall put the publications presented them by similar bodies abroad; grateful to one of their officers when he has a spare corner in which to keep their records; wondering what shall be done with an invitation from a foreign organization to send a delegate to a celebration or an international conference.

"If the picture needs any additional touch, it is given by the fact that the Academy is required by its charter to give its services to the Government gratuitously. Those of its members who spent their time in devising the two administrative systems which I have described could never receive a dollar for what they did; and to-day the Academy may be said to exist and live in the hope that, at some time in the near or distant future, the Government may feel some need for its gratuitous services as an authority on the multifarious scientific problems with which public administration is confronted.

"The founders of the Academy believed that the spectacle of

a body of the ablest scientific investigators giving their services without reward to promote the public weal would act as an inspiring example, impress the public with a high sense of the dignity of science, and elevate learning in the eyes of our political leaders.

"A cynic might reply that this only shows how slight was the knowledge of the world possessed by these men. Congress has no way of measuring the value of services lying outside the usual range of its experience except by their cost. When one works for nothing the value set upon his services will naturally be expressed by the mathematical zero. The idea that Congress would ever supply a place of meeting or a clerk to such men would never have been entertained by men of practical sagacity.

"Between these views, I leave it to the reader to determine where the truth lies. I do not think any close observer of the operations of government during the past thirty years will contest the following proposition: If Congress, when it chartered the National Academy of Sciences, had supplied it with a fine building for its meetings, records, and collections, had paid the expenses of every member who attended its meetings, had supplied it with the necessary assistance to enable it to conduct business continuously, and had provided that no appropriation should be made for any scientific object until it had been referred to and recommended by the Academy, the outlay would have proved, from a purely sordid point of view, a good paying investment."

This state of things is ascribed by Professor Newcomb to a "want of touch between our academic and political classes," which, he says, is at the same time the cause and the effect of the imperfections in the apprehension of things scientific by our public men. He adds:

"It is clearly abnormal. If a statesman can not be expected to have a close acquaintance with the principles of science, he should at least be able to appreciate the special relation of each branch of research to the public welfare, and should know where or to whom to go for light on the relation of a scientific subject to the Government."

WIRELESS TELEPHONY BY ARC-LIGHT.

THE objectionable character of the word "wireless" as applied to telegraphy and telephony by ether waves is brought again to notice by the invention of a new telephonic method to which this term is applied by the *Revue Scientifique* (February 8). The method certainly employs no wires, but it is simply an adaptation of the photophone of Graham Bell. Says the writer:

"It is well known that an arc-lamp fed with a continuous current makes a peculiar noise, of considerable intensity, when, in the neighborhood of the corresponding electrical conductors and parallel to the current that traverses them, circulates a second current, feeble and intermittent, like that of a telephonic installation. If we speak into a telephone arranged in this way all the sounds are clearly reproduced in the arc-light.

"In reality the vibrations thus obtained correspond to variations of heat and of luminous intensity in the arc. From this demonstration came the idea of wireless telephony. In this telephone the transmitter is combined with a reflector that directs the rays emitted by the arc-light toward a receiver, placed at a great distance, and consisting of a parabolic mirror, of a plate of selenium placed, at its center, on a telephonic circuit with battery, and of a microphone placed behind the parabolic mirror.

"Selenium has the property of changing its electric conductivity under the influence of variations of light. The luminous waves of variable intensity that strike the receiving-mirror, when any one speaks before the microphone, have the effect of varying the conductivity of the selenium and consequently influence the current of the telephonic receiver, which thus reproduces the sounds emitted. Thus we have a wireless telephone.

"This arrangement can also be utilized for the reception of despatches and their indefinite reproduction, as in a phonograph. The despatch may be registered by moving at high speed, before the luminous source or before the receiving-mirror, a photographic film, on which the varying intensities of the light are

thus inscribed. To reproduce the corresponding sounds the film thus treated is passed again at the same speed between the concentrated rays of a source of light and the selenium plate; the more or less clear or darkened parts of the film absorb a variable quantity of light, determining variations of conductivity in the selenium and corresponding emission of sound by the microphone. The inventor of this arrangement for the indefinite reproduction of sounds obtained by luminous methods, M. Ruhmer, proposes for his apparatus the name of 'photographone,' by analogy with the télégraphone of Poulsen.

"The applications of this new system of wireless telephony would seem at present to be rather limited. The most interesting is the oral communication of ships with one another or with the shore."—*Translation made for THE LITERARY DIGEST.*

APTITUDES AND THE SHAPE OF THE HEAD.

IF there is any relation between the outside and the inside of the skull—between the shape of the head and the character of the brain—we might well expect that persons having the same aptitudes would resemble each other in the contour of the cranium. Scientific measurement of the skull has not shown this to be the case, we are told by Paul Combes in *Cosmos* (January 4). He gives an interesting account of an attempt to supplement scientific measurement by measurement undertaken for a much more prosaic purpose, namely, the making and fitting of hats. The machine used by hatters to give the contour of the head furnishes us with excellent data, and M. Combes gives us some records from a small French city which confirm his assertion that the shape and size of the head is a

matter of race, not of occupation or aptitude. M. Combes first describes the hatter's measuring or fitting apparatus. This apparatus is a sort of mechanical hat whose interior is formed of a series of narrow articulations that exactly fit the contours of the head. When the device is in place a series of needles corresponding to the articulations mark on a sheet of paper the outline of the head, reduced one-third. From a series of these reductions, further reduced, have been selected the diagrams that accompany this article.

The indications of the instrument, we are told, furnish the most unexpected results and the most disconcerting surprises:

"They show clearly, in all cases, that no material correlation exists between the exterior conformation of a man's head and his special aptitudes, the qualities of his mind, his intellectual and moral worth, his work or his favorite occupations.

"Our figures result from the examination of 570 diagrams taken . . . from a hatter in a small city in Normandy. They thus come from a common and restricted source and can be profitably compared from all standpoints.

"That which strikes one at first is the surprising diversity of heads among the dwellers in the same region—a region where difference of races is less marked than in a large city. If we go into details, the surprises are multiplied and accentuated.

"Notice in the first place the two diagrams of ecclesiastics, Figs. 1 and 2, of regular form, but very different both in size and contour.

"Figs. 3 and 4 represent the cephalic diagrams of two notaries, the first clearly brachycephalic (short-skulled) and the second no less clearly dolichocephalic (long-skulled).

"The justice of the peace of Fig. 5 and the lawyer of Fig. 7 have tendencies to brachycephaly, but the judge of Fig. 6 is an accentuated dolichocephalic.

"The prosecuting attorney, Fig. 8, is brachycephalic, but not in the same way as the notary of Fig. 3. The head of the commissary of police, in Fig. 9, presents some analogies with that of the notary in Fig. 4 and the judge in Fig. 6; but they have characteristic differences.

"As to the prison warden, Fig. 10, his dissymmetric head presents straight lateral contours that are different from all the preceding.

"In the case of the postmaster, Fig. 11, we find the round head of brachycephaly still more perfectly than in the types of Figs. 3 and 8. The tax-collector, Fig. 12, is a dolichocephalic compar-

able, but not exactly similar, to the preceding.

"The appraiser, Fig. 13, shows a yet different form of dolichocephaly, with median lateral protuberances which we find again in the veterinary, Fig. 14; but in this case accompanied by much more regular posterior and anterior curves.

"Next come two druggists, Figs. 15 and 16. The first resembles the justice of the peace, without being precisely similar. The second has a new type of curve, absolutely distinct.

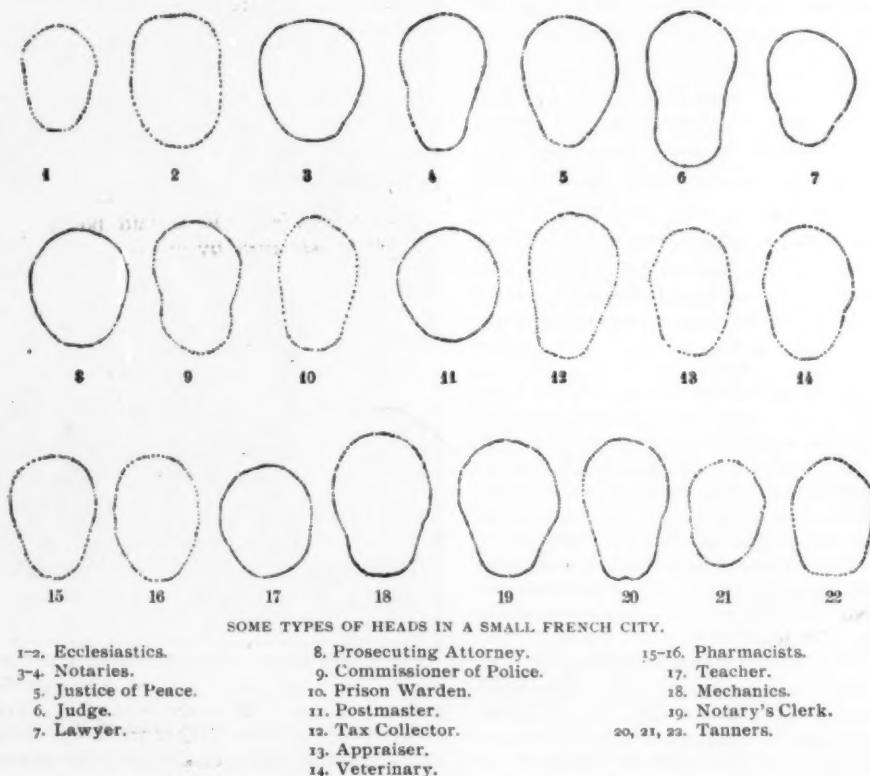
"The teacher is a brachycephalic, Fig. 17. The mechanic, Fig. 18, is a modified dolicho-

cephalic whose cephalic curve is posteriorly regular and harmonious. The notary's clerk, Fig. 19, constitutes an intermediate type.

"Finally, we have three tanners who deserve our attention, since tanners—in France—may be called to the highest destinies, . . . which of the three types of tanners, whose diagrams are shown in Figs. 20, 21, and 22, bears in the conformation of his head the indication of the future favors of fortune? Is it the dolichocephalic of Fig. 20, who might well have been, judging from his cephalic curve, the teacher of Fig. 12 or the notary of Fig. 4? Is it the small-headed tanner of Fig. 21, who recalls by dimension, if not by regularity, the ecclesiastic of Fig. 1? Is it the square-headed tanner of Fig. 22, the straight sides of whose diagram recall those of the prison-warden of Fig. 10?

"The point can not be too strongly insisted upon, that there is decidedly no relation between the form of the head and the intellectual faculties. These are found to the same degree in an infinite variety of cranial conformations. The general form of the skull depends especially on the race and varies with it. It is a matter of origins and not of aptitudes.

"Thus, in Europe, the peoples of Cymric origin, the dwellers



on the shores of the Mediterranean, the North Germans, the Swedes, and the Norse are all dolichocephalic. On the other hand, the peoples of Celtic origin, the South Germans, the Austrians, the Hungarians, the Swiss, the Irish, and the Gauls are brachycephalic.

"But even here there is nothing definite. What is exact in theory becomes inexact in reality, because of the incessant migrations and the resulting mixture of races. These migrations began as long ago as the Quaternary period, and we may imagine the intermarriages, the mixture of blood, and the resulting complex modifications that have been going on since that far-off time.

"Prudence in deduction should then be considered a capital virtue of craniologists. Let us wish them plenty of it—without expecting too much!"—*Translation made for THE LITERARY DIGEST.*

ANCESTRY OF THE AMERICAN INDIAN.

THAT the racial problem of the Western hemisphere has now been practically solved is asserted by Charles Hallock, who contributes an article on the subject to *The American Anti-quarian* (January-February). This solution, he says, clears up not only "the origin of the American Indigenes (miscalled Indians), but approximately the antiquity of their progenitors whose ruined and silent cities, like those of Asia Minor, long since passed out of history, and whose massive pyramids, temples, and palaces vie with those of the Old World, and are inferentially not only coeval with them but closely related." Mr. Hallock believes that these ruined cities of Central America were built by immigrants from Korea, and that they were subsequently wrecked by great disturbances of the earth's crust. Their inhabitants scattered in every direction and became the ancestors of all the present Indian tribes, who are therefore degenerate descendants of a people far advanced in civilization. Says Mr. Hallock:

"It is believed that the progenitors of the ancestors of the Mexicans were an Asiatic colony from Korea, which was at that time tributary to the Chinese empire, a fact which accounts for coincidence of dates in the first half of the sixth century, and this opinion is confirmed by Chinese manuscripts as well as by striking similarities of appearance, language, and customs, and a proficiency in the arts and architecture. Their writing was in hieroglyphics exclusively, and this medium of communication is spread all over the continent. History shows that the Koreans migrated to escape tyranny, undertaking a sea voyage of nine weeks to the northeast. No matter who first peopled Central America, the Koreans certainly were in communication with America as far back as the second year of the dynasty of Tsin, Emperor of China, who declared war against Korea. Migrants were able to maintain the high civilization of their forebears as long as their basic relation and environment remained unchanged, a postulate which is abundantly attested by archaeological evidence, as well as by the enduring testimony of the petroglyphs. But finally came those stupendous terrestrial dislocations, upheavals, emergencies, droughts, denudations, and associated dynamic phenomena, which punctuated the lapse of geological time and changed the contour of the continent. By the same great cataclysm which broke up the 'foundations of the great deep,' according to the Scripture, and inundated so large a part of the globe and its antediluvian fauna and flora, the fructifying rivers of Central America were engulfed, and the acequias, aqueducts, and irrigating canals were destroyed or rendered useless. Some disjointed records of this overwhelming catastrophe are inscribed upon pyramids, temple walls, monoliths, and porticos of those massive ruins which attest to their extinguished greatness, while oral traditions, next in historical value to the libraries which Cortez and his fanatical priests destroyed, have been transmitted down the centuries, even to Southwestern Indians of the present day. Drought, famine, malignant diseases, persistent internecine wars, and ultimate depopulation supervened, and after persistent efforts to maintain themselves on the home sites, the discomfited survivors scattered, even to far-off Alaska, and up the eastern slope of the

continental ridge to the mouth of the Mackenzie River, leaving traces of their successive occupations all along the Pacific coast and the mid-continental route, not only in memorials of massive masonry and exquisite pottery, but in linguistic similarities, religious practises, mortuary rites, superstitions, social habits, oral traditions, and physical resemblances of a marked character. For many centuries large communities tarried in Mexico, New Mexico, and Arizona, sections of which were populous up to the arrival of Coronado in 1540; but finally aridity of the soil, caused in large part by forest denudation, frequent tidal waves, the deflection of surface waters into subterranean rock fissures, the merciless raids of the Spaniards, and internecine wars, scattered them over the lava beds and alkaline wastes of sage-brush and cactus, to eke out a precarious livelihood with their starveling flocks. The remnants ultimately betook themselves to the cliffs and mesas, which they fortified, and attempted to subsist on crops which they forced from scantily irrigated gardens on the arid plains below. This for a distressful period, and then northward again to more peaceful and fertile localities in Eastern Colorado, where melting snows from the uplifted continental divide afforded perennial moisture. Here they maintained a long-protracted status as agriculturists and shepherds, establishing thrifty towns and villages, of which a few remain to this day as 'pueblos.' Records of their vicissitudes and dire extremity are pecked upon many a neighboring rock—of the continued attacks and defenses, and how the cliff-dwellers were finally cut off by their enemies, and how few escaped.

"The advent of the Spaniards and their ruthless quest for gold broke into the bucolic life of the Pueblos. Many were exterminated, while others, harassed and impoverished, abandoned agriculture in despair and took to the chase for a livelihood. From that to semi-savagery the lapse was easy; a condition which was aggravated by the religious superstitions which they retained, involving human sacrifice, self-torture, immolation of war prisoners, and sundry barbarous ceremonies which date back to earliest times, and obtain even now in isolated parts of North America. The sun dance of the Plains Indians is a relic of the sun worship of Chichen-Itza and Peru, with its attendant cruelties. All the Indian tribes burned their captives on occasion—a survival of ancient rites.

"Untold and uncalculated years it took for the Central American migration to reach the western verge of the Great Plains, which had emerged and grown to grass during the interval since it was the quaternary floor of the sea. For nearly four centuries their polyglot descendants, who were dubbed aborigines by European explorers, have been an ethnological puzzle to the world; but time seems to have solved the problem. The hypothesis of the reversion is easy. Their progenitors, like all pioneers, unquestionably took with them all necessary 'store clothes,' tools, seeds, mechanical appliances, and domestic utensils; but after they were isolated from the parent stock and base of supplies, they learned to substitute makeshifts for whatever was worn out or lost. Dresses of skins, furs, and plaited grasses replaced their home garments, and implements of stone, horn, bone, shell, and ivory took the place of their original tools of iron, bronze, and copper. Some of the more intelligent and energetic discovered mines of various ores, and worked them in a rude fashion for a while, like those at Lake Superior, but the industry was finally abandoned because it was easier and cheaper to use what was handiest. Metal ornaments, pottery, baskets, footgear, and woven fabrics were retained the longest, because they were indispensable. The manufacture of these was an art that could not be lost. Reversion is not necessarily a slow process. It depends largely upon the environment. Intercourse brightens intellect. Isolation clogs it, and will sometimes banish it. There are to-day among the sea islands of South Carolina the grandchildren of ante-bellum negroes whose inane articulations are unintelligible to any but their own kin—a lapse of less than half a century."

According to Mr. Hallock, the Indians may be divided into two great classes, the forest tribes and the hunting or horse tribes. Between these there speedily grew up enmity. The Chippewas may be taken as a typical example of the first class and the Sioux of the second, and the last great battle between these two was fought as recently as 1857. Mr. Hallock believes that the great series of Western mounds had their origin in these

interminable wars between the sedentary woodsmen and the fierce plainsmen. Some are entrenchments, displaying "much military engineering skill," while others are "great tumuli, where hosts of the slain are buried." Others still were used for "sacrificial purposes, for dykes, as sites for temples and dwellings, as refuges from inundations, as amphitheaters for ball games, and for ornamental purposes, as in public parks and gardens of the present day. Many in the semblance of elephants, leopards, turtles, rats, snakes, deer, and the like were copied from the Aztec and Toltec gardens, and from others extant in the Zuni and Mohave country. They were reproduced just as we copy patterns from the Old World." Mr. Hallock thus agrees with the best modern authorities that there was no race of vanished "mound-builders," but that the mounds were the work of the immediate ancestors of the Indians of to-day. In conclusion, the writer asserts again that "every new archeological discovery adds to the analogs which go to make up testimony to establish the more than hypothetical origin of our American aborigines, and the close relations between their ancestors of Central America and the peoples of Egypt and Asia."

If it be true that a race far enough advanced in civilization to construct the cities whose ruins are the wonder of Central American travelers has degenerated into the wild Indian tribes of to-day, that fact is certainly provocative of thought. We are accustomed to assume that our descendants must advance in civilization no matter what their environment may be. After all, we can reassure ourselves by remembering that, according to this theory, the "aboriginal" races of this continent were Asiatics. Perhaps Caucasians would not have deteriorated under the same conditions!

THE FLIGHT OF A HAILSTONE.

THE formation and growth of hailstones during their flight from cloud to earth is described in *Knowledge* (February), by Arthur H. Bell. He describes a hailstone as "an aggregate of tiny crystals disposed in concentric rings or zones"; and these zones tell the story of the hailstone's journey to the earth. He writes:

"At the heart of every hailstone is a tiny atom of dust, which may be considered to be the very foundation of the whole icy structure. These atoms of dust pervade every part of the atmosphere. Not only are they found in the lower strata of the air, but the winds carry them far above the highest mountains, and no matter whether samples of air obtained by balloonists or by mountain travelers are examined, minute particles of dust are always everywhere to be found. Indeed, it is becoming understood that without an atom of dust upon which the moisture of the air could settle there would be no rain-drops, no snow, no fog, dew, clouds, or hail. Without these minute platforms, as they may be called, upon which the moisture as it condenses could alight, rain would be continually pouring down upon the earth, and it is these motes that keep the moisture buoyed up in the atmosphere until such times as circumstances compel them to yield up the aqueous supplies which they so industriously collect. Supposing, then, that a little vapor should happen to condense on a particle of dust floating aimlessly through the air, there is a beginning made of what, under favorable conditions, may ultimately grow to a full-sized hailstone. . . . Imagining now the journey to be well started, it will at once be realized that the traveling hailstone will pass through strata of air that differ very much as regards temperature and moisture. Some of the air will be above the freezing-point and other layers will be below it; while it will be no uncommon episode for the dropping hailstone to plunge sheer through a cloud that may be many thousands of feet thick. The hailstone itself, with its heart of ice, is always below the freezing-point, so that any moisture that settles on it is promptly frozen and forms a girdle of ice around the central nucleus. An examination, indeed, of any hailstone shows that these icy girdles are its most characteristic feature. It will also be observed that these girdles or zones are of two

kinds, and that they are alternately clear and opaque. It is these zones that tell the most concerning the incidents of a wonderful journey, for they are produced by the different strata of air through which the hailstone passed, each country, as it were, over which the journey was made impressing its characteristics on the flying traveler."

Effect of High Altitudes on the Blood.—Professor Gaule, of Zurich, who, accompanied by his wife and the aeronaut, Spelterini, recently made a balloon ascension for the purpose of making microscopical examinations of the human blood at high altitudes, has just published an account of the trip in the *Neue Zuercher Zeitung*. The result of the investigation was very curious. Before starting, Gaule had examined specimens of Spelterini's, his own, and his wife's blood and recorded the number of corpuscles, the depth of color, and the density. At a height between 4,400 and 4,700 meters [14,500 and 15,600 feet] specimens were drawn for comparative examination. In all three persons it was found that the number of corpuscles had increased greatly, tho only a few hours had elapsed between the two sets of observations. The increase was greatest in the case of Frau Gaule, amounting to 40 per cent. In his own blood at this great elevation Professor Gaule found 8,800,000 corpuscles to the cubic millimeter, which he thinks is the largest number ever found in human blood. A second ascension gave similar results. "We determined," says Professor Gaule, "the depth of color as well as the number of corpuscles. This should have eliminated errors, as two distinct sets of apparatus were used. And if the result were the direct effect of atmospheric pressure, both of these characteristics should increase or diminish together."

"But the color fell off while the number of corpuscles increased. This can be explained only by supposing that the pressure acts diversely on two properties of the corpuscles, . . . both of which are active and susceptible of rapid change. The blood-cells, therefore, are not constant, as has been hitherto supposed, but exceedingly variable. . . . Probably these changes in the blood are only a small part of the effects of change of pressure on the organism.—*Translation made for THE LITERARY DIGEST.*

SCIENCE BREVITIES.

"At the meeting of the Connecticut Academy of Sciences on February 12," says *Science*, "Prof. A. E. Verrill exhibited several remarkable photographs in natural colors, made direct from nature by a new autochromatic process, invented by Mr. A. Hyatt Verrill, of New Haven. One of these photographs was a Bermuda landscape in which the beautiful tints of the water, etc., were well brought out. Three other plates were copies of water-color drawings of brilliantly colored Bermuda fishes. The photographic reproduction of these showed accurately all the delicate shades of green, blue, pink, purple, yellow, and orange. The intense red colors appear to be the most difficult to render by this process at present, but no doubt this will soon be remedied by further experiments now in progress."

In discussing the trans-isthmian canal, *Engineering News* says (February 20): "As for the relative merits of the two routes, we can add nothing to what we have already said, except that those who at present argue for either one as the 'only' route prove only their ignorance of the subject. A conspicuous instance of this ignorance is found in certain English journals, who have 'discovered' that the Isthmian Canal Commission business was just a shrewd Yankee bluff game, put up by the United States to beat down the Frenchmen's price for Panama. One could almost wish that the final choice would be in favor of Nicaragua, just to prove to those supercilious European critics that the United States does not conduct its international business on lines of deceit. We can build as good a canal at Nicaragua as at Panama; altho it will cost a greater sum to make and to maintain. If we choose the Panama route instead and pay the Frenchmen for all that their work already done will save us from expending, we are doing all that the highest standard of morals or courtesy can require."

A CURIOUS fact has been ascertained during the recent survey of India, namely, that the northerly deflection of the plumb-line ascribed to attraction by the great mass of the Himalaya and the Tibetan upland is reversed along a comparatively narrow belt between 22° and 24° north latitude crossing India from east to west for one thousand miles. "Here," says *The Tablet* (London), "the deflection is southerly, while the northerly deflection reasserts itself farther south, and is continued so far as 18° north latitude. The zone, so strangely exempted from what has been supposed to be a general law, runs across central India from the delta of the Ganges to that of the Indus, but well to the south of the great Gangetic plain." These facts are discussed by Major Burrow in a paper read before the Royal Astronomical Society. Major Burrow's theory is that the phenomenon "follows the axis of what he calls a subterranean chain of mountains causing the greater density of the earth's crust in this particular tract. The hypothetical range would, we are at liberty to conjecture, either have foundered bodily in some great catastrophe, or subsided gradually and been submerged under alluvium and silt. The fact opens up an interesting subject for the discussion of geologists."

THE RELIGIOUS WORLD.

WAS DANTE A ROMAN CATHOLIC?

AN interesting point raised in Dante's "Divine Comedy," and one about which some of its most profound interpreters have differed, relates to the religious views of its author. Was he a schismatic, or a pagan, or a Papist? Or was he, as has been suggested, a combination of all three? As is well known, Dante consigns several of the popes of his day to his hell, and in more than one passage of his poem he challenges the doctrine of the "temporal power" of the Pope. Rossetti went so far as to say that the allegorical meaning of the whole poem hinged upon the political opinion of Dante on Papal sovereignty. According to this interpretation, the "Divine Comedy" was intended to show that temporal dominion was the bane of the Papacy and the world; the Ghibelline party was the party of love, of life, of light, of salvation; the Guelph party was naught but darkness, hate, and perdition; Rome was hell and the Pope was Satan.

In the opinion of an Italian critic, Foscolo, Dante's purpose was to reconcile Christianity with paganism and to restore to a place of honor the old mythology and the doctrines of ancient philosophy. This purpose, however, he artfully concealed beneath the allegories of the "Divine Comedy," because he feared religious persecution and political violence.

Still other interpreters, including Francowitz, Du Plessis-Mornay, and Landino, claim to have discovered a cipher by which it is conclusively shown that Dante was the prophet of the Reformation and announced the very date (1517) in which Luther was to begin to preach his heretical doctrines. They hail Dante as the precursor of Protestantism, and point out that he dubbed the Papacy the "bad woman of the Apocalypse," and in this apparent detestation of the Papacy put himself in harmony with the most pronounced anti-Catholics who were to follow him.

Against all these views a protest is entered by an American Roman Catholic student of Dante's life and work—the Rev. E. L. Rivard, of St. Viateur's College, Bourbonnais, Ill., who contributes a paper to *Mosher's Magazine* (New York, January), in which he endeavors to clear Dante's memory from what he regards as the aspersions made upon it. Rossetti's interpretation he regards as "untenable, nay, as an outrageous calumny." "Is it possible," he asks, "that a man with a mind so luminous [as Dante's] and a heart so passionately fond of justice and truth could or would stoop to conventional tricks and wretched artifices of language, to a poetry of prize puzzles devised to conceal truth? Dante would then himself become the most insoluble of enigmas." Foscolo's theory, too, Father Rivard considers hardly worthy of serious notice. "In introducing mythology into his poem," declares the writer, "Dante makes no profession of paganism; he simply avails himself of a liberty generally granted to poets and other artists. . . . Dante's acknowledgment of and admiration for the splendid natural endowments of pagan scholars like Vergil, Homer, Aristotle, Plato, Cato, and others, is the noble tribute of high-born genius to other genius. Ever and far above them does he place the Christian sages and saints." Father Rivard continues:

"There remains the third interpretation, which would make Dante a very poor Catholic, one whose orthodoxy was so shaky, whose allegiance to the Papacy was so doubtful, that Protestants can claim him as their glorious predecessor. It is true that once Dante was summoned to appear before the Inquisitor, who somehow or other has become the veritable bogymen of the Protestant mind. That happened this way: Certain Franciscan friars, being offended because Dante had represented their order as not sending any more representatives to heaven, took him to task for

it and demanded that he appear before the tribunal of the Inquisition to give satisfactory evidence of the completeness and genuineness of his faith. Dante asked and was granted the night, during which he drew up in most charming verse a profession of his Catholic belief. This he submitted to the twelve grave Judges, who were astonished and delighted at the beauty of the expression and the unexceptionable orthodoxy of the doctrine which the poet professed. That the Inquisitor dismissed Dante with warm congratulations and laughed at the rather suspicious friars is evidence that the Inquisition was not, as it is often represented, the extinguisher of science nor the hinderer of genius."

With regard to Dante's attitude toward the Papacy the writer says:

"Dante professes the highest regard for and pays the highest tribute of veneration to the Papacy, which he considers as the holiest of institutions. . . . That he hated some of the Popes on account of their vices, of their simony or nepotism, or of their political intriguing—supposing the Popes guilty of these charges—this would only prove that he loved the Papacy all the more and would not suffer such a holy and dignified office to be thus lowered and disgraced. Indignation, especially when it is conscious of being righteous, is no sin. It is not heresy for you or me to believe the Pope capable of various crimes. The Pope, tho infallible, is not impeccable. Dante thought he had sufficient evidence to convict certain Popes of certain sins and hence he sends them to hell. He is not therefore a heretic, but he is as thorough a hater of these Popes as he is a faithful lover of the Papacy."

Dante, then, so far from being an enemy of Roman Catholicism, "stands out from among the many splendors of philosophical and theological doctrine in the 'Divine Comedy' as a grand exponent of Catholic verity." Father Rivard concludes:

"The interpretations we have been considering rob Dante himself of all his glory, the glory of a great and noble conception so splendidly executed. This grand conception suffers violence at the hands of those who trim it to fit their small views of the world and its institutions. These interpretations, lastly, would rob the church of the glory which she rightly claims of having nurtured and inspired such a genius, of having brought forth a son capable of so sweetly and so strongly singing the exalted beauty and sanctity of her doctrines. As Catholic students jealous of our family glories—of which Dante is by no means the least—to all those who would rob us of him in the broad daylight of his radiant Catholicity, we say emphatically and peremptorily: Hands off!"

A CHRISTIAN ESTIMATE OF MOSLEMISM.

THE study of Oriental peoples and religions by the scholarship of the Christian Occident has resulted, among other things, in a revision of the opinions entertained traditionally by the friends of Christian missions on the merits of the Mohammedan system of religious teachings. The most significant utterance recently made in this direction is from the pen of the well-known German missionary and traveler, Sir Pastor W. Faber, a leading pupil of Delitzsch, a traveler in Moslem lands, and especially a student of Babism. In his quarterly pamphlets, "Briefblätter," published in Berlin, he expresses these views:

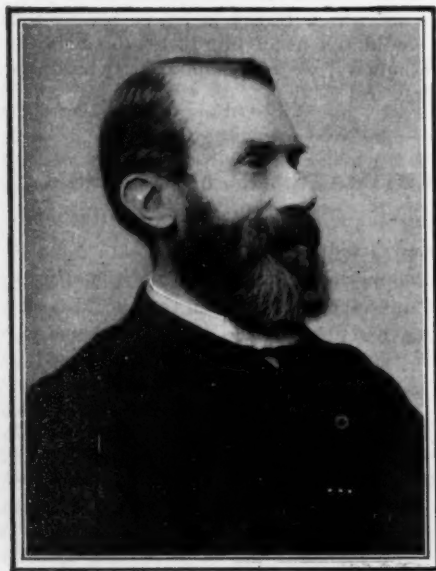
Everybody who for the first time reads the Koran and comes into personal contact with Mohammedanism is astonished and then simply amazed to see how nearly the Mohammedan way of thinking agrees with the Christian. It now pertains to Christian culture in general to have read the Koran, and the reading of this book shows how wonderfully much Mohammed has taken from the Bible and how much more closely Islam is related to Christianity than it is to Judaism or to Buddhism. On the other hand, a careful reader will not fail to recognize the significant fact that the central doctrine of the Christian system, namely, atonement through the blood of Christ, has been entirely excluded from the Mohammedan doctrines. This explains,

also, why that liberal class of Christians who have themselves given up this central doctrine fail to see any substantial disagreement between the two great creeds. Honesty, however, compels every candid student to acknowledge that the old views formerly entertained in Christian circles concerning Mohammedanism, according to which the teachings of the great Arabian prophet are nothing but devil's doctrines and dogmas, is altogether incorrect. In reality, Mohammedanism is nothing but a rationalistic type of Christianity in the form of a most unfortunate state religion. The times are passed when scolding about the Moslem creed as the production of the devil will satisfy, and the struggle against Islam on these premises is a failure. Practically all of the mission literature that in the sixteenth, seventeenth, and eighteenth centuries was written against Mohammedanism is useless. Indeed, its danger is now of an over-estimation of that creed; and some of our orientalists have begun to place Mohammedanism above Christianity. It should be remembered, however, that the introduction of the study of Arabic into European universities was owing originally to the zeal for mission work among the Moslems. This is especially true of Bologna, Paris, and Oxford. We ourselves believe that the old saying is substantially correct, that "The best thing in the world is to be a Christian; the next best is to be a Mohammedan." For it is certain that Mohammedanism is infinitely superior to any form of heathenism and superior also to Buddhism, and without a doubt is nearer to Christianity than Rabbinic Judaism, calling Jesus even the *ruch alla*, or the "Soul of God."

Whether it will be possible to win the Moslem world for Christianity is a great question, but a beginning is being made, especially in China, where there are fifteen million adherents of this creed, and where the government does not antagonize Christian work among them and favors the Moslems in many ways.—*Translations made for THE LITERARY DIGEST.*

ARE THE BIBLE HEROES BASED UPON ASTRAL MYTHS?

FREETHINKERS have long maintained that the existence of many of the leading characters of the Bible is open to doubt. It is somewhat startling, however, to find this point of view championed by one of the leading English Biblical scholars, Prof. T. K.



PROF. T. K. CHEYNE.

Cheyne, canon of Rochester and Oriel professor of Scripture at Oxford University, who takes the view that Abraham, Isaac, Jacob, Joseph, Saul, David, Jonathan, and many others of the leading characters of the Old Testament are purely legendary and were evolved from astral myths. This theory is worked out at some length in "Geschichte Israels," a recently published work on Old-Testament criticism by Hugo Winckler,

the German Assyriologist and historian, than whom, declares Professor Cheyne, "no scholar has more fully realized the problems before us and contributed on a larger scale to their solution." The English professor contributes to *The Nineteenth Century and After* (January) an article in which he attempts to elucidate Winckler's reasoning and conclusions, and in which he suggests that "the Babylonian map of the starry heaven is the most trust-

worthy guide through the intricate paths of mythology and legend" in the Old Testament. The mythology of the Jewish people, he contends, was largely borrowed from the astral lore of Babylonia and Egypt, and, when the historical tradition was defective, "the earliest wise men at once looked to the sky." He continues:

"Abraham, Isaac, and Jacob, then, are lunar heroes. In the case of Abraham this is, according to Winckler, doubly certain. His father Terah comes from Ur in Chaldea, the city of the South Babylonian Moon worship (Nannar), but, in order to reach Canaan, he must halt at Harran, which is the second great center of lunar worship in the region of the Euphratean civilization. . . . And how comes Sarah to be at once Abraham's sister and his wife? Because Sarah, being the counterpart of Istar, has a double rôle. She is the daughter of the Moon-god, and therefore Abraham's sister; she is the wife of Tammuz, and therefore Abraham's wife. For Abraham, too, according to Winckler, has a double rôle; he is the son of the Moon-god, but he is also the heroic reflection of Tammuz. Of Isaac little is recorded; he dwells at Beersheba, 'the well of the Seven-god,' that is, the Moon-god. Jacob, however, is much more definitely described. His father-in-law, Laban, reminds us by his very name of Le-bênâ, the moon, and Laban's two daughters, Leah and Rachel, represent respectively the new moon and the full moon. Dinah, Leah's daughter, represents Istar, the daughter of the Moon-god, and with her six brothers makes up the number of the days of the week, one of which in fact (*Dies Veneris*, Friday) has a female deity."

Even more marked, says Professor Cheyne, is the astral significance of Joseph's life and the stories associated with it. The key to his character, we are told, lies in Gen. xxxvii. 10, where he dreams that the sun, the moon, and the eleven stars did homage to him. Professor Cheyne says further:

"In the original story it was the Moon-god (Jacob), with his children, who bowed down before the Sun-god (Joseph), his son. The rest of the story of Joseph now becomes clear. The lunar heroes, Abraham and Jacob, fetched their spouses from the land of Moon-worship; the solar hero Joseph goes to Egypt, the land of Sun-worship, to obtain for his wife the daughter of a priest of Heliopolis. But, like Abraham, Joseph also represents Tammuz, the sun of spring-tide, who dies and passes into the underworld, whither Istar descends to bring him back to earth. This is why he is cast into the pit, and again raised out of it. Hence another reason for Joseph's going to Egypt, for Egypt represents the southern region of the sky, in which the sun stands in the winter when Tammuz is dead. That the tribes of Israel (necessarily twelve, because of the signs of the Zodiac), together with their ancestors, are connected with an astral myth is not a new idea, but it has been worked out by Stucken and Winckler with greater fulness of knowledge than by any previous writer. It is, of course, not stated that the early legends are historically worthless; wisely used, even the early legends can be made to furnish historical material, both directly and indirectly."

Winckler treats almost all the Old-Testament heroes in this same fashion. Saul is a "Moon-god." David is a "solar hero," and his red hair "is the image of the rays of the sun." The giant Goliath "corresponds to the wild hunter and tyrant Orion, the rising and setting of which coincides with the winter and summer solstices." Solomon, too, is represented as the impersonation of the planetary god Hermes or Mercury, who was regarded as the source of wisdom. That many of these "interesting and revolutionary details" may appear far-fetched and incredible to conservative critics, Professor Cheyne readily admits, but, he adds: "Winckler deserve credit for not being too fastidious, and venturing to publish many things which may perhaps only be serviceable as working hypotheses." He concludes:

"Almost all that can be attained by the old methods of criticism—both as regards the form and as regards the contents of the Old Testament—has been accomplished, and how imperfect this is no candid critic perhaps will deny. Would it not be better to put aside prejudice, and suppose that we have indeed arrived at a turning-point, and that the Old-Testament study is

indeed in course of being transformed to a great extent (the qualification is deliberate) into a branch of the study of Semitic antiquity? There will still be subjects apart from this wide study which require special consideration. But at present all the subjects which have till lately been supposed to be fairly settled—in text, lexicon, grammar, exegesis, history—need to be investigated from a virtually new point of view. It will continue to be an advantage to know the old as well as the new methods by special training, at least provided that this training is no longer permitted to issue in the self-confidence and unintelligent disparagement of the most progressive critics, which is beginning to be too characteristic of some of the so-called moderate critics."

A JEWISH CRITICISM OF THE ETHICAL CULTURE MOVEMENT.

THE progress of the Ethical Culture Society in this country has been followed with considerable interest ever since its foundation in New York, now nearly a quarter of a century ago, by Dr. Felix Adler.

In New York, at least, the movement has met with some success. Dr. Adler's vast audiences in Carnegie Hall are certainly much larger than the average church congregation, and many outside activities have been inaugurated under the auspices of the society. In the country at large, however, the movement seems to be lacking in vitality, and Dr. Adler's recent visit to the West draws from *The Reform Advo-*



PROF. FELIX ADLER.

cate (Chicago) a rather severe criticism of the whole movement. "People may go to hear a man," remarks the writer, Mr. Tobias Schanfarber, in a signed editorial, "and speak of the sublimity of his thought and the deep sincerity of his soul and all that sort of thing, but when it comes to putting into effect his preaching, they are not there." He continues:

"The men who compose the Ethical Culture Society are no better than any other men. Their own leader has told them so. Many of them joined this society because it was something new. The novel always attracts. Then the personality of their leader is of a kind to hold them. He has at least held the Jews who came to him in the start. We have been credibly informed, however, that the non-Jews he has not been able to hold. When a quarter of a century ago the movement was organized in New York there were just as many non-Jews as Jews affiliated with it. To-day that proportion is not maintained. We are told that the proportion is as ten to one. What the cause of this falling-off of non-Jews is to be attributed to is difficult to tell, unless it be that the non-Jews do not even want to affiliate with the Jews in a movement of this character. The Jew who wants to get rid of his Judaism by joining an organization of this kind finds himself deserted by the non-Jew, simply because the latter does not care to have anything to do with him. Professor Adler may speak of his movement as the church of the unchurched, but he will find that to a very great extent it is the church of the unsynagogued Jew, at least in New York."

Mr. Schanfarber comments on the isolation of Professor Adler in the work he has undertaken. "It has frequently been said,"

he observes, "that the movement would not outlive its founder; that with his passing away (may it be long in coming), the society would pass away, and we believe it will." He says further:

"One thing seems strange, and it is this, that in the twenty-five years of the existence of the Ethical Culture Society, not one Jew has assumed the leadership of one of these societies. Professor Adler is the only Jew at the head of one of these organizations. We do not believe that this is because no Jew has ever desired to become identified as a leader of the movement. We are of the opinion that not a few of the teachers in Israel have ogled with the Ethical Culture movement, but to no purpose. It seems that the founder of the society, for some reason or other best known to himself, did not want them. At any rate no Jew since Felix Adler called into life the Ethical Culture movement has assumed the leadership of an ethical society, and to us at least this seems strange.

"In the five or six other cities outside of New York in which ethical culture societies have been organized they are led by non-Jews. Perhaps this is the reason too that so few Jews have affiliated with the movement in these other cities. We believe that if Professor Adler were to leave the New York society and become the leader of an ethical society in another city, his following among the Jews would be just as large proportionately as it is in New York, while if one of the other non-Jewish leaders were to assume the leadership of the movement in New York, instead of an exodus of non-Jews there would be an exodus of Jews and a large influx of non-Jews into the society. It is simply another evidence of the Jews and the non-Jews seeking their own. It seems that they will not mix."

The writer concludes:

"It is all well and good in theory to speak of a grand confederation of the human kind under one standard, but our speaking of it by no means signifies that in reality that day is upon us. We have some broad liberals among us, who would wipe out all differences and gloss over all distinctions and tear out the blank leaf between the Old and New Testament, and in this way hope to bring about this confederation of all religions so ardently hoped for. They would decorate our altars with the shield, the crescent, and the cross; they would adorn our temples with busts of Moses, Isaiah, Jesus, Mohammed, Confucius, Buddha, Zoroaster, and the rest; they would bring the various bibles of the world, the Old and the New Testament, the Koran, the Tripitaka, the Zend Avesta, and the Book of the Kings; these they would bring into our temples and have them read there. These and other broad and liberal things they would do in the hope that it might result in the bringing together of all religions into one grand confederation; that they might be hailed as the glorious leaders in the movement. These so-called saviors of Judaism and humanity would give up what is distinctive to Judaism, just so as to cover themselves with distinction. But the world is not ready for such a confederation nor is such a confederation, for the present, desirable. . . . No Jew need to go to the Ethical Culture movement for new ethical or religious upliftment. Professor Adler has said it himself, the prophets in Israel have risen to the highest heights of ethical thought. To them he must go for his inspiration. To them we will continue to go."

A Church of Agnostics.—There exists in Kansas City a "Church of This World" organized by Dr. J. E. Roberts, a former minister of the Unitarian Church, about five years ago. It is believed to be the only organized church composed exclusively of agnostics in the world. During the past few weeks plans have been perfected by the trustees of this church which have for their object a world-crusade on behalf of agnosticism, with Dr. Roberts as the leader. Says *The Philosopher* (Kansas City, February), the official organ of the church:

"It is the intention of the board of trustees to send Dr. Roberts to every part of the United States to deliver lectures and to organize churches, all of which shall be under the jurisdiction and control of the Kansas City church. An assistant to Dr. Roberts will be appointed within a few days, who will occupy the pulpit here when Dr. Roberts is away lecturing. The assist-

ant will be paid a high salary, and there are several candidates for the appointment.

"If the plans of the members of the Church of This World are successful, Dr. Roberts will be the successor of Robert Ingersoll as the leader of agnostics. Ingersoll had no organization behind him, but Dr. Roberts will have a flourishing church here, almost an unlimited amount of money to spend, and full power to organize churches anywhere in the United States.

"There are two wealthy men now in Kansas City who have come from distant cities to offer their financial support to the movement to make Kansas City the center of agnosticism for the world. They have been conferring with the trustees of Dr. Roberts's church for several days, and will remain in the city until the plans that have been agreed upon have been formally launched."

Two independent congregations organized on lines somewhat similar to those of "The Church of This World" already exist in New York City, and are presided over by Mr. Hugh O. Pentecost and Mr. Henry Frank.

THE PSYCHOLOGY OF RELIGIOUS "CONVERSION."

SOME years ago the Rev. E. M. Stephenson, of Chicago, began to ask certain persons, mostly farmers and mechanics, "When were you converted?" After receiving a thousand replies, he tabulated the results. He found that five per cent. of the respondents were "converted" before nine years of age; seven per cent. from nine to twelve inclusive; fourteen per cent. from thirteen to fifteen; fifty per cent. from sixteen to eighteen; sixteen per cent. from nineteen to twenty; seven per cent. from twenty-one to twenty-five, and one per cent. from twenty-six to thirty. Prof. George A. Coe, of the Northwestern University, Evanston, Ill., who has made a study of religious psychology, deems these statistics of more than ordinary importance, and thinks that the church has been too much inclined to neglect the psychological tendencies that result in religious conversion. In attempting to define the meaning of the term "conversion," he says (writing in the *Chicago Advance*, Cong., February 13):

"Leaving out of account New-Testament usage, we may say that in the every-day speech of the people conversion means one or more of three things, namely: first, returning to God after a vicious, rebellious, or deliberately neglectful life; second, a personal desire on the part of a child or youth upon reaching religious self-consciousness; third, certain emotional and impulsive experiences which frequently accompany conversion in the first sense, and sometimes in the second. Many persons, apparently, would not give the name conversion to anything short of the third of these meanings, while others would apply it to the first and third, and still others to all three."

In the article under review, Professor Coe confines himself almost entirely to the second category of conversions mentioned, and emphasizes the preponderance of conversions between the ages of sixteen to eighteen—a fact strikingly brought out in Dr. Stephenson's figures and also in harmony with Professor Coe's own investigations. This fact would seem to clearly indicate, he thinks, that "the years in which a boy is becoming a man bring forth great changes in his whole inner life, and that these mental changes have a close relation to religion." He continues:

"The dependence of childhood is now giving place to the independence of manhood not only in the youth's relations to parental authority, but also in his doctrinal beliefs, in his moral judgments, and in all that concerns his personal relations to God and to destiny. The child is taking possession of himself, for the first time his conscious individuality becomes complete, his life has more inwardness. At the same time, the social sense comes to blossom. He takes a new interest in others and in what others think about him. He forms cliques or 'gangs.' A capacity for love of the opposite sex is born, and with it a world of fresh susceptibilities! Under favorable circumstances the whole ideal

side of the nature opens out. Intellectual hunger, appreciation of the beautiful, moral ideals and aspirations, longing for perfect companionship—all these are likely to come.

"This is the supreme opportunity for pressing the claims of personal religion. It seems as if the whole personality were being stirred into self-consciousness and into hunger for great and ideal things in order that, at the outset of independent existence, the individual may realize that the only home of the soul is God. Conversions are rare before adolescence, because a normal child has no such capacity for personal religion; they are rare after adolescence because the character has generally received its 'set' by the age of twenty or twenty-five, and because one's occupations and family cares engross one's attention."

A personal religious life, Professor Coe goes on to say, is something that no normal child possesses much before the age of twelve. Up to this time the child's personality has not emerged clearly from the general life of the family and the community. The writer declares:

"His body assumed a separate existence at birth, but his mind is still to come to birth of definite selfhood. He may be truly religious long before the age of twelve, but until selfhood is thus born, his religion is less his very own than a wholesome compliance with the expectations of others. Thus it comes about that even the best-nurtured child needs to pass through a process identical, in one respect, with the conversion of the most hardened sinner. We may call this the child's decision, or, since much or little deliberation may be involved, we may, still better, call it the personalizing of his religion. The end toward which religious nurture should work is so to prepare for this change that it shall take place as a natural unfolding of the soul, and with the least possible struggle."

Professor Coe expresses the belief that a scientific knowledge of religious psychology will accomplish far more on behalf of the cause of true religion than will a recourse to the "emotional appeal and social contagion" of the religious revival. "A sound objection to much revivalism," he says, "is that it confuses the essential and the accidental. It urges some persons to seek for inner experiences which their mental make-up renders impossible." He concludes:

"We may sum up what has been said by a brief enumeration of the main contributions of psychology to our knowledge of conversion. First, it has given us relatively definite statistical information as to the proportions in which conversions occur at certain ages. Second, it has shown, from the nature of mental development, why conversions occur most frequently at certain specific periods. Third, it has analyzed various types of conversion, compared them with religious development that is unbroken from childhood to maturity, and shown the common element in all. Fourth, it has traced to ordinary laws of the mind the striking phenomena which have often, if not generally, seemed to the persons who experience them to be inexplicable or miraculous. Thereby it has helped to separate the essential from the incidental. Finally, the little of this is entirely new, all of it has been taken out of the region of guesswork and placed upon a solid basis of definite evidence. The practical result should be twofold—improvement in revival methods and unification of the evangelistic and the teaching function of the church."

RELIGIOUS NOTES.

GEORGE W. GRAY, secretary of the "Forward Movement" in Chicago, proposes to redeem the slum districts of that city by Christian vaudeville houses, pool- and billiard-rooms, and bowling-alleys. The immoral atmosphere of the saloon and the vaudeville house, he declares, must be supplanted by "vaudeville entertainments by Christian artists" and by clean and wholesome places of amusement. "The people, first of all, want entertainment," he says; "and social forces must be set to work by Christian people to provide such entertainment."

DR. NEWMAN HALL, who died in London on February 18, at the age of eighty-six, is described by the *Rochester Post-Express* as "the most famous clergyman of the Congregational church and one of the world's greatest pulpit orators." His sympathy with the anti-slavery cause during the period of the Civil War made him very popular in the North, and when he visited the United States in 1867 he received an ovation. He opened the first Congress after the war with prayer, and was greeted with great public receptions in many leading cities. Dr. Hall was personally acquainted with some of the most famous statesmen, clergymen, and authors in this country, and, tho the majority of these have passed on before him, his death is still regarded as an event of national interest.

FOREIGN TOPICS.

THE IMMEDIATE IRISH GRIEVANCE.

ALL Ireland seems at this moment a practical unit on one burning question—"the Dillon rent." In an article on "Disturbed Ireland" in *The New Liberal Review*, T. W. Russell, M.P., who does "not think what is called Home Rule, in the Irish sense, to be possible," gives this information:

"The congested districts board was formed. It has done, and is doing, a great work. But in view of the shocking state of the people its procedure is so slow as to imperil the whole enterprise. That portion of the work which has produced the best results and attracted most attention is the enlargement of the small holdings of the cottier class and their subsequent sale under the Purchase Acts. . . . Having made sure of the ground, the board last year tackled a bigger enterprise. It bought Lord Dillon's estate in County Mayo for something over a quarter of a million pounds sterling. Upon this huge estate there were some 4,000 of these small holders. It has, in the past, been a perfect hotbed of trouble. The poverty of the people has always elicited the pity of the charitable. Under this great act of the board these small occupiers have become occupying owners. Lord Dillon's exit from Mayo means much for them. Landlord, agent, bailiff, have all disappeared. The rent office is closed. All the terrors of landlordism have gone."

"But notwithstanding these facts the transfer of this estate from owner to occupier has produced trouble of the gravest character," because it "set up an object-lesson for the whole of the Irish tenantry":

"The tenants on five or six of the estates adjoining that of Lord Dillon have struck for what they call 'the Dillon rent.' Of course the payment now made by the Dillon tenants is not a payment of rent. Nor is the reduction in the amount a reduction in rent. These men are paying a terminable annuity to the state, and this is a wholly different thing from paying rent to Lord Dillon."

The people of the North and South differ strongly upon the question of Irish government, but are absolutely agreed upon the question of Irish landlordism, according to this observer. Yet one derives the impression from a perusal of such articles as "The Policy of Compulsory Purchase of the Irish Land" by Judge William O'Connor Morris, in *The Fortnightly Review* (London), that the vested interests of Ireland will resist:

"It is irrational and unfair to separate a great body of men into a class of fat sheep in one pen and lean goats in another, without even a semblance of right; the Ulster tenant, therefore, thus hardly treated, insists that he must be raised to the same level as his pampered fellow; this can only be effected by the general expropriation of the Irish landed gentry, and the general conversion of their dependents into owners by force; and no one can deny the strength of the argument. But because an Irish peasant on one side of a fence is unable to get the advantages of land tenure his neighbor has got on the other side, it does not follow that, having regard to the interests of the state, and of the nation as a whole, 'compulsory purchase' would be a safe or a wise policy."

Judge Morris then argues that the "configuration of Ireland," the distribution of the population, and the system of "voluntary purchase," which the judge thinks "falsely so named," condemn the proposition. But the Nationalist Irish press warmly indorses John Redmond in his position on this question, thus stated in Parliament:

"We humbly represent to your Majesty that the refusal of your Majesty's Government to hold out any hope to the people of Ireland of a settlement of the Irish land question by a comprehensive measure of compulsory sale of the landlord's interest to the occupying tenants, and by the reorganization of the congested districts board with larger resources and with compulsory powers of acquiring land, has given rise to widespread discontent and agitation in Ireland; that the Government of Ireland, instead of

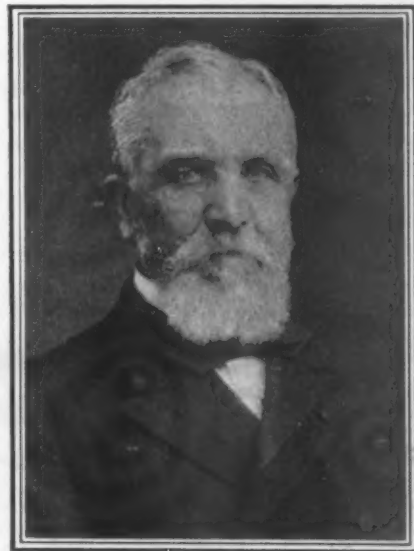
applying itself to the removal of the grievances under which the people suffer and so abating the causes of reasonable discontent and of agitation, have, after a period of nine years and at a time when Ireland is absolutely free from agrarian crime, put the Coercion Act once more in operation, suppressed the right of free speech, dispersed legal and peaceable meetings with unprovoked and brutal police violence, and used Coercion courts presided over by magistrates removable at the pleasure of the executive to send to jail without fair trial members of this House and other citizens of Ireland for no other offense than asserting their right to address their constituents and fellow citizens in public meeting assembled."

In indorsing this, *The Freeman's Journal* (Dublin) says: "The facts of the present situation in Ireland are utterly inconsistent with the hypocritical pretense that the government of Ireland is either free or representative." It speaks of "the prostitution of the form of justice" in connection with the arrest and imprisonment of Irish members of Parliament. From the opposite point of view *The Daily Express* (Dublin) deplores "the dangerous influences of the United Irish League" which "accomplishes its work by boycotting and intimidation."

THE FRENCH PRESIDENT'S VISIT TO THE CZAR.

SOME curious observations are made throughout Europe regarding the announced visit of President Loubet to the Czar of Russia. Says *The Speaker* (London):

"The most interesting piece of political news in connection with the French elections is the postponement of the President's journey to Russia till the summer. There is no doubt that the cabinet desired this visit to take place before the electors met. It was more dignified and more reasonable that M. Loubet should appear in St. Petersburg with a national mandate behind him. Had he gone in the latter part of March he would have seemed the envoy of a comparatively small clique, and would have stood for the accident of majorities in a worn-out parliament. The change is ascribed by the news agencies to the Czar. We believe it to have been due to M. Loubet's own firmness."



PRESIDENT LOUBET, OF FRANCE.

The items of information telegraphed "out of Russia" in connection with the trip are very odd, according to the *Hamburger Nachrichten*. It is not necessary to wait for news from St. Petersburg to find out that the Czar does not want President Loubet just now. French papers seem to appreciate this view of the case. Says the *Soleil*, organ of the monarchical Orleanist party:

"Voters, peasants, patriotic workingmen! You must reply to the sophists who tell you the Russian ruler is the ally of the republic: 'That is a lie!' Nicholas II. has formed an alliance with France only. If a certain coolness has recently arisen between the two allied Powers, the reason is to be sought less in differences of opinion on Oriental questions than in the senseless policy which diminishes the military strength of the mother country upon the plea of safeguarding it. The Czar sees, judges, reflects

in accordance with the sympathy he feels for us. He is a politician, an ally whose security is losing value. He asks himself if it would not be to the interest of his people to seek elsewhere a companion in arms who is less readily weakened."

President Loubet had his visit postponed, says the same paper, in order to "play a game" upon the present French cabinet. The *Temps* and the *Gaulois* agree that all surmises regarding the visit are idle, since the only reasonably certain thing about it is that it will take place after the elections. But the *Echo de Paris* insists that the Waldeck-Rousseau ministry would have preferred the visit to take place before the elections. A still more curious observation is that of the *Indépendance Belge* (Brussels):

"William II. wanted to be present at the Russian maneuvers, but the cabinet in Paris called the attention of the cabinet in St. Petersburg to the fact that if the Kaiser were present at the maneuvers, President Loubet's visit would lose all political significance. Finally, matters were arranged. M. Loubet will go to Russia toward the middle of June and William II. will attend the spring maneuvers of the Russian army in Poland, near Warsaw, so that the visit of the Kaiser to the Czar will antedate by at least two months the visit of M. Loubet. If this information be accurate, it has a twofold political interest. It shows, first, that France will not consent to the presence of a third party at the interviews of M. Loubet and the Czar, and that the Franco-German conciliation, which is indisputable, has not yet the political significance that certain parties wish to give it. It shows, finally, that William II. has decidedly set his heart upon effacing the bad impression produced in Russia by Count von Bülow's tariff bill. . . . As for M. Loubet's visit, notwithstanding what we are told of the disposition of the Russian court, it will be of the nature of a public demonstration that can not fail to further strengthen the alliance of the two great nations."—*Translations made for THE LITERARY DIGEST.*

REVOLUTION OR REFORM IN BELGIUM.

THE Socialist press in Brussels, headed by the *Peuple*, demands absolute manhood suffrage, as against a suffrage which tolerates plural voting. The Liberal press, represented by the *Indépendance Belge*, does not commit itself, while the Clerical press remains firmly conservative. The *Paris Temps* says:

"Belgium is preparing for a constitutional struggle which may

assume a dangerous character. . . . The partizans of universal suffrage are quite resolved to do everything necessary to make the representative system genuine and to destroy the arbitrary basis of the artificial predominance of the Clericals. They have not forgotten the measures necessary to be taken in 1899 to get the best of M. Vandenpeereboom. On one side there was a struggle to the death in the chamber, parliamentary deadlock without let up or regard for anything, and on the other there were street agitation, popular meetings in public places, and disorder that was preliminary to something more serious. The Socialists, while possessed of the law-abiding instinct and not at all desirous of losing their heritage, are not afraid of this revolutionary method and they do not shrink from any method of threat or intimidation. Many radicals assert that there is no excuse for failure in an undertaking of this sort. . . . All this readiness to resort to force is calculated to chill the friends of peace. The ministry hopes not to be obliged itself to employ force except in extremity. The premier has what he thinks is a trump card up his sleeve. It is female suffrage. The Socialists have it on their program. It would be difficult for them to decline this dangerous gift if the Clericals offered it. Now, it is asserted that the wholesale entry of the women into the political arena would assure the clergy at least half a century of absolute sway in Belgium."

A different solution of the problem is suggested to the *Frankfurter Zeitung* by the position of King Leopold:

"Leopold II. has not the slightest interest in identifying the Clerical cause with his own, and he is far too clever not to know that, if the path of violence be once trod, no one has so much to lose as himself and that nothing less than his crown is at stake."—*Translation made for THE LITERARY DIGEST.*

PROCEDURE AND REPRESENTATION IN THE COMMONS.

THE new rules of parliamentary procedure introduced by Mr. Balfour, and the over-representation of Ireland are topics of the hour in London papers. Of the new rules of procedure, *Lloyd's Weekly Newspaper* says:

"Mr. Balfour's proposed new rules for the conduct of public business in the House of Commons have met with a very fair reception. There are points, of course, that will be changed in the course of debate, but in the main the new regulations are likely to become law. The real working hours are to be in the freshest part of the day. Meeting from Monday to Friday at two o'clock, Government business will commence at half-past two, and will continue till a quarter-past seven. It is not until that time is reached that questions



THE SOUTH AFRICAN "PIED PIPER OF HAMELIN."
—*Weekblad voor Nederland* (Amsterdam).



OUT OF DRAWING.
MR. BULL: "Here, hang it all, I'm not like that! There must be something wrong with those glasses of yours!"
Punch (London).

TWO VIEWS OF JOHN BULL IN WAR.

will come on. At eight o'clock the dinner-bell is to ring, any remaining questions being postponed till midnight. Work will be resumed after dinner at nine, Tuesdays and Wednesdays being given up to the private members; that is to say, until Easter, when the Government will appropriate Tuesday evening, taking Wednesday also after Whitsuntide. The short day's sitting is to be changed from Wednesday to Friday. This arrangement will upset a good many dinner parties, which have usually been fixed for the middle of the week."

On a point which concerns the advocates of Home Rule the same observer adds:

"For the maintenance of order, methods have been borrowed from other countries. One of these will enable the speaker to put an end to any scene by suspending the sitting for such a period as he thinks proper. Offenders will have to endure much more severe penalties than of yore, and it is proposed that they must, in addition to being excluded, write an apology to the Speaker before being readmitted to the House. This clause has already roused the Irish members, and no doubt will be fiercely opposed. The weak point in the government plan of reform is the absence of any suf-



THE NEW DANCE.

MISS PARLIAMENT (to her "Professor of Procedure"): "Well, Mr. Balfour, it may be very simple, but it is not at all the step I've been accustomed to!" —*Punch* (London).

ficient system of devolution. Without this there will still be a clog in the legislative machine that will greatly hamper its action."

Comment in English circles is fairly summed up in the following from *The St. James's Gazette* (London):

"The spirit in which they are framed is worthy of the great traditions of the House, and worthy also of the courteous gentleman who is responsible for their introduction. The element of coercion is excluded as far as may be; the Government have regarded the whole House as equally interested with themselves in maintaining its dignity and efficiency."

As regards "the over-representation of Ireland," the London *Spectator* presents a scheme which seems typical of all the suggested changes:

"We may now draw up the following percentage table of the representation of each country, in which it will be understood that by 'ideal' representation we mean that which is exactly proportional to population":

	Representation.		
	Present.	Proposed.	Ideal.
England	69.5 per cent.	74.0 per cent.	74.3 per cent.
Wales	4.5 "	4.3 "	4.1 "
Ireland	15.3 "	10.8 "	10.8 "
Scotland	10.6 "	10.8 "	10.8 "

English press opinion favors a change in the basis of representation in the House of Commons. The newspapers in Ireland supporting John Redmond assert that cutting down Ireland's representation will not lessen the effective strength of her members of Parliament.

THREATS TO END THE REICHSTAG.

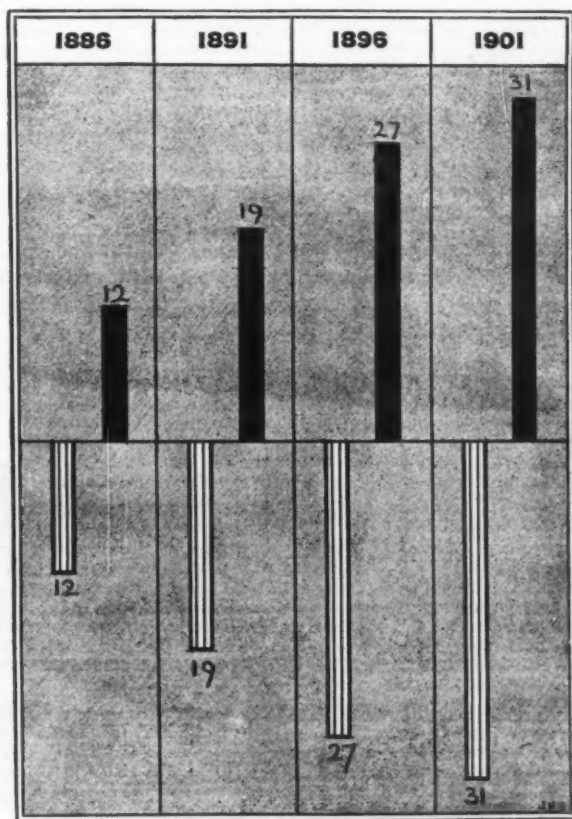
"IF the federated princes reach the conclusion that nothing can come from the present parliamentary foundation, that as a result of it not only the empire but the single states suffer, then it would not be unjustifiable to consider a totally new basis of popular representation."

In these terms the conservative *Schlesische Zeitung* broaches a topic that seems to be forcing itself upon public attention in Germany. This paper calls attention to the fact that the Reichstag is chosen by universal suffrage. "Do the members of the democratic party imagine that the Government will yield to the minority?" it asks, with reference to the tactics of the opponents of the tariff bill. The *Vossische Zeitung* (Berlin) retorts spiritedly to this and other suggestions of "sharp means" thus:

"We remain quite cool at this playing with fire, altho the *Schlesische Zeitung* has already made up its mind as to what must be substituted for the right of imperial suffrage. There shall be delegates chosen by the several Landtags. This plan is alluring because each state in the empire would be adequately represented, while the political contests, becoming 'more and more American,' would be avoided. This makes one think of Munchausen again. Is it not known in Breslau that the tune of the uselessness of American political contests, altho timely a few weeks ago, can not be so now when we are contemplating fraternizing with the New World? Is it expedient and called for to depreciate American institutions?"

In a more serious tone this authority turns to another phase of the subject:

"Consideration of 'sharp means' can be welcome only to those who seek to destroy confidence in the strength and endurance of the German empire. Whoever represents the German princes as capable of establishing on their own authority 'a totally new basis of popular representation,' denies them official good faith and pronounces them disposed forcibly to violate and put aside a federal imperial government that was joyfully unified. The forcible violation of a constitution is nothing else than revolution. Revolution from above justifies revolution from below. . . . The constitution can not be violated in one place and maintained in another. Not one of the federated states is obliged to remain in the imperial union if its foundation be illegally altered. Violation of the constitution would thus be a signal for a dissolution



Striped Columns, England and Wales's Seats too few.
Solid Black Columns, Ireland's Seats too many.

SHOWING THE UNDER-REPRESENTATION OF ENGLAND AND WALES AND THE OVER-REPRESENTATION OF IRELAND DURING 1886-1901: SCOTLAND HAS BEEN JUSTLY REPRESENTED DURING 1886-1901. —*The Fortnightly Review* (London.)

of the empire. But, since the Reichstag rests upon the constitution, so, too, does the imperial throne. Whoever lays hands on one disturbs the other. Trenchantly did Rudolf von Bennigsen say: 'The German emperor and the German Reichstag came into being on the same day.' They will go down on the same day."

The discussion has been taken up by the press throughout Germany, the conservative and agrarian organs appearing to sympathize with those who antagonize the Reichstag, while the liberal and democratic papers talk of "secession" in the event of an attack upon the suffrage. All this prompts the *Indépendance Belge* (Brussels) to say:

"The threat is at least amusing, and the conservatives must have reached an extraordinary state of exasperation, they must have a perfect consciousness of their political impotence to bring forward such a project. . . . The Emperor will think twice before supporting a plan which jeopardizes the unity, even the very existence, of his empire."—*Translations made for THE LITERARY DIGEST.*

THE LATEST FEAT OF DE WET.

EUROPE is ringing with the name of Christian De Wet, the Boer general, whose recent escape from Kitchener's forces by slipping through their fingers, was so dramatic. Says the *Indépendance Belge* (Brussels):

"One stands dumbfounded at the magnificent proof of coolness, audacity, and energy that Christian De Wet has just given once more. This man is certainly the ablest tactician that ever operated on a field of battle, and his great deeds supply history with materials for the most splendid portrait of a soldier that poets could imagine. Camped with 2,000 men, convoys, and troops between Liebenberg-Ulei and the Vilge, he was tracked by 23 English columns that Kitchener sent in pursuit of him. He passed to the west of the Vilge and fell into a veritable forest of blockhouses. . . . The 23 English columns formed a circle which daily, hourly, closed in, fortified posts being established at every 150 yards. Impossible for De Wet to extricate himself, either on the north, on the south, on the east, or on the west. The Orange general dispersed his 2,000 men, retaining only a handful of braves and a herd of cattle, and during the night he hurled this band against the line between Kroonstad and Lindley. The line gave way at this formidable impact and De Wet escaped! Kitchener announces that 283 Boers were killed, wounded, or made prisoners in this affair. De Wet, consequently, saved 1,717 of his men—enough to form his command again, and continue his operations elsewhere. It is the most superb feat of arms of the whole campaign, and is calculated to impress the Boer population profoundly and to effectively discourage the British army. When it is remembered that, to attain this result, Kitchener had to mobilize 23 columns, to construct hundreds of small fortified positions, to make an effort greater than was necessary in clearing Cape Colony when invaded by the Boers, the question suggests itself how, after months and months of campaigning, he still hopes to overcome the resistance of these peasants who accomplish prodigies every day."

"De Wet is a born tactician," writes Arthur Lynch, the Boer colonel M.P., in the *Revue Bleue* (Paris). He adds:

"A peaceful merchant before the war, he might have led an absolutely obscure life had not circumstances brought to light his wonderful abilities as a soldier. De Wet is older than Botha. He is verging on fifty. Of medium size, he is vigorous, solid, hard, and dry like wood. His attitude, his gestures, his very profile denote resistance. . . . De Wet has the great quality which also distinguishes Botha—that of never being discouraged. The men have sometimes lost hope. Thereupon the commanders have given them encouragement, and often men demoralized at night have fought like heroes in the morning."

The significance of De Wet's latest exploit is thus summed up in *The Daily News* (London):

"De Wet must have studied Homer, for on reading this account of his escape one is irresistibly reminded of that passage

in the *Odyssey* where Ulysses, the Greek antecedent of De Wet, escaped from the camp of the Cyclops mixed up with the sheep. We wonder whether De Wet also, after the manner of Ulysses, clung to one of his oxen as he broke through the line."—*Translations made for THE LITERARY DIGEST.*

EUROPE'S SURPRISE AT THE BRITISH-JAPANESE TREATY.

ASTONISHMENT is the "note" of all European comment on the British-Japanese treaty, the *London Daily News* leading off in this wise:

"Our magnificent isolation has come to an end with a pretty sudden shock. Whether the treaty is indicative of anti-British coalition in the East, whether it marks the tearing up of the Anglo-German treaty, whether the visit of Prince Henry to America is the answer to the new naval alliance, are matters for speculation. We hope that the Government will lose no time in further elucidating a situation which is fraught with the gravest consequences."

The comments of the *London Times* are perfunctorily favorable, and include this observation:

"The gallantry, the efficiency, and the humanity displayed by the naval and military forces of Japan during the recent operations in Northern China justify the assurance that, should the necessity ever arise, the King's soldiers and sailors will find in their Japanese allies comrades with whom they will be proud to fight shoulder to shoulder."

"A momentous surprise," says the *Vossische Zeitung* (Berlin) of the treaty, adding:

"It is the first alliance ever concluded between a Western Power and a people of the yellow race, and it is no exaggeration to say that the agreement between England and Japan marks a new epoch in world history. . . . It is clear that England and Japan formed this compact against Russia."

After noting the astonishing nature of the news, the *Frankfurter Zeitung* says the treaty proves that England's efforts to "draw near to Russia" were a failure. The *Neue Freie Presse* (Vienna) says:

"The greatest astonishment of all must have been felt in Peking, where the treaty can not fail to be regarded as a veto of the Russo-Chinese Manchuria agreement. . . . In Washington there seems to be satisfaction, for word comes thence that the signing of the treaty was with the knowledge and approval of the United States."

French papers are so many echoes of these views, the *Temps* (Paris) calling the treaty "unprecedented."—*Translations made for THE LITERARY DIGEST.*

POINTS OF VIEW.

PRINCE OF WALES IN BERLIN.—Before the Prince of Wales would undertake his recent trip to Berlin, according to the *Indépendance Belge* (Brussels), everything connected with it was the subject of diplomatic negotiation, and the German Government agreed to take measures to render a hostile demonstration impossible. That such negotiations were necessary is very significant, adds the Belgian newspaper.

MR. HAY AS GERMANY'S ENEMY.—Secretary of State John Hay is an enemy of Germany and a confirmed Anglomaniac, according to an article on "Germany and Public Opinion in the United States" in the *Preussische Jahrbücher* (Berlin). The same paper adds that Mr. Hay, being an experienced journalist, knows well how to guide public opinion into anti-German channels, a thing he loses no opportunity of doing. Ever since he assumed office in England, we are told, he has striven to favor England and to prejudice Germany.

OPPOSITION TO THIS COUNTRY.—"The United States is the only first-class Power that has showed even a slight inclination to interfere between us and the Boers. As to our affectionate demeanor having prevented active intervention by the States, what reasonable being believes that in any case America would have upset all her business interests and jeopardized her fleet and coast-towns for the *beaux yeux* of the Boer? The whole theory is too wildly ridiculous for a moment's consideration." Thus the *London Saturday Review*, which adds: "When our concessions have really achieved something for Canada, modified the Alaska boundary or the Dingley Tariff in her favor, then we may feel justly proud that Depew has spoken well of us, or that some enterprising journalist in search of copy has been invited to dine with the President."



Hon. Thomas B. Reed

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So he dies for his faith. That is fine—
 More than most of us do.
 But say, can you add to that line
 That he lived for it too?

In his death he bore witness at last
 As a martyr to truth.
 Did his life do the same in the past
 From the days of his youth?

It is easy to die. Men have died
 For a wish or a whim—
 From bravado or passion or pride.
 Was it harder for him?

But to live—every day to live out
 All the truth that he dreamt,
 While his friends met his conduct with doubt
 And the world with contempt.

Was it thus that he plodded ahead,
 Never turning aside?
 Then we'll talk of the life that he led.
 Never mind how he died.

—In *Conservator*.



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Daríen.

A.D. 1513 - A.D. 1901.

By SIR EDWIN ARNOLD.

[The American Senate has ratified the isthmus treaty—
(Washington Telegram.)]

"Silent, upon a peak in Daríen,"

The Spanish steel red in his conquering hand,
While golden, green and gracious the vast land
Of that new world comes sudden into ken—
Stand Nuñez da Balboa. North and south

He sees at last the full Pacific roll

In blue and silver on each shelf and shoal,

And the white bar of the broad river's mouth,

And long, ranked palm trees. "Queen of
Heaven," he cried,

"To-day thou giv'st me this for all my pain,

And I the glorious guerdon give to Spain;

A new earth and new sea to be her pride,

War ground and treasure-house." And while he
spokeThe world's heart knew a mightier dawn was
broke.

"Silent, upon a peak in Daríen"—

Four hundred years being fled, a Greater stood
On that same height; and did behold the flood
Of blue waves leaping; Mother of all men!

Wise Nature! And she spake, "The gift I gave

To Nuñez da Balboa could not keep

Spain from her sins; now must the ages sweep
To larger legend, tho her own was brave.

Here on this ridge I do foresee fresh birth.

That which departed shall bring side by side,

The sea shall sever what hills did divide;

Shall link in love." And there was joy on earth;

Whilst England and Colombia, quitting fear,

Kissed—and let in the eager waters there.

—In *The London Telegraph*.

PERSONALS.

Aguinaldo's One Wish.—Among the many courtesies which Aguinaldo received while he was a captive in Manila was a visit which General MacArthur paid the Filipino leader to find if he was being rightly treated. *The Saturday Evening Post* (Philadelphia) tells the story as follows:

At the close of the visit the General asked Aguinaldo if there was anything he would like to have, whether papers, magazines, clothes, cigars, or other articles. But the prisoner shook his head. He said that there was nothing at all that he wanted.

Just as the general was about to close the door Aguinaldo's face suddenly brightened, and the look in his eyes showed that he was trying to remember some name.

"What is it?" said General MacArthur.

"There is just one thing in the world I want," said Aguinaldo, "if you can only get it for me. I have had it but once in my life and that was at Hongkong. They said it was an American thing, and that all Americans had it. It is—ice-cream!" he said with great enthusiasm.

Mr. Browning as a Literary Adviser.—Mrs. Katherine de Kay Bronson, writing in *The Cornhill Magazine* (February), gives some reminiscences of Browning in Venice. She tells the following story showing the poet in the rôle of literary adviser:

It was evident to me that he always strove to excuse the faults of others and overlook their

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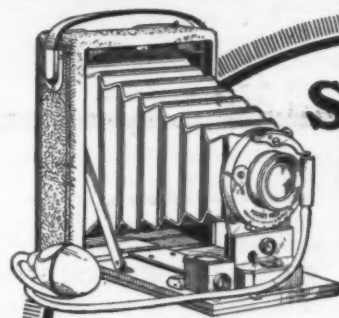
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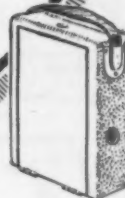
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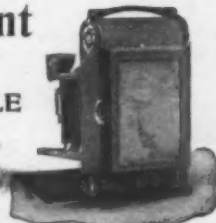
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weaknesses, gathering all, with his large charity, into the great brotherhood of humanity. But his indignation at anything low, base, or untrue was like a flash of fire. His whole face would change and glow as he denounced those who used their talents to corrupt the world, as he thought some of the modern French novelists do. No word was too scathing, no scorn too intense, for that great sin consciously committed. In this connection I recollect that a certain lady, whom he had known slightly years ago in Rome, met him one day in the street and greeted him with "Oh, Mr. Browning, you are the very person I wished to see!" This was somewhat embarrassing, as he did not recognize his former acquaintance in the least; so she hurriedly explained to him who she once had been—the wife of an English banker in Rome—and who she then was—the wife of an Italian councillor of prefecture.

"And what, pray, can I do for you?" asked Mr. Browning.

"I have written a poem," was her answer, "and I want you to read it and tell me what you think of it"; so there and then she brought forth a manuscript from her pocket, and was about to read it aloud in the street, when he stopped her, saying:

"Not here, not here! Had we not better go into a shop?"

So, as they chanced to be near the library on the piazza, they stepped into a book-shop, and the title and dedication of the poem were read. It was addressed to a French novelist, whom the author called "the Jenner of literature." Mr. Browning was displeased, but, as he said, he managed to conceal his real sentiments, only saying:

"I think I should be an unfair critic on such a subject. I would rather not hear the poem."

Surprised, the lady asked his reason. "Do you not think," she inquired, "that the portrayal of the evil existing in the world has the effect of making people fear and avoid it?"

"Not in the very least," he explained; "the exact contrary is the case. It tends to make people who sin occasionally consider themselves admirably virtuous as compared with those who commit sins every day and hour." So saying, he took leave of the poetess.

MORE OR LESS PUNGENT.

A Variable Weight.—TEACHER: "How many ounces in a pound?"

TOMMY: "It depends on the grocer."—*Harlem Life.*

Enough Torture.—SHE: "It's a pity you have not a mind of your own."

CHOLLY: "Jove, I ought to have. You gave me a good piece of yours often enough!"—*Harlem Life.*

Her Answer.—KIND LADY: "Horrors, little girl! Don't you know that smoking affects the heart?"

AMARYLLIS: "So does love, madame."—*Harvard Lampoon.*

Proclaiming the News.—"Oh, John," said the young wife, gleefully, "baby's got a tooth!"

"Is that what he's trying to tell the neighbors about?" inquired the husband, innocently.—*Brooklyn Life.*

He Went.—"You certainly look better, you must have followed my advice and had a change."

"Yes, doctor, so I have."

"Where did you go?"

"I went to another physician."—*Tit-Bits.*

Further Data Wanted by the Bishop.—Archbishop Ryan's friends tell this story of his Grace: The Archbishop was about to take a train for Baltimore at the Broad Street Station when a

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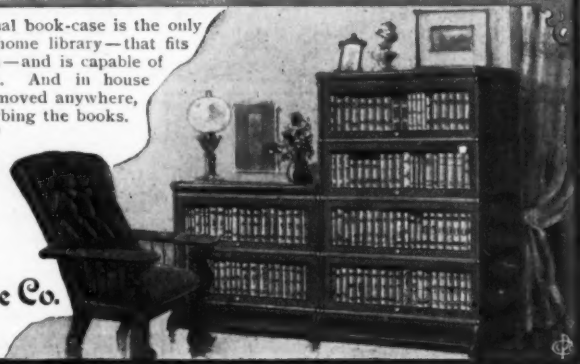
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young man accosted him, saying: "Your face is familiar. Where in hell have I seen you?"

"I really don't know," said the Archbishop, blandly. "What part of hell do you come from?"
—*Philadelphia Times.*

Fish Stories in the Babylonian Talmud.—

The Talmud of the Hebrews is a depository in which one would seek for many things before looking for huge fish stories and chronicles of the immemorial sea-serpent; yet there are some specimens therein which would put the veriest son of the sea to shame and show that the early rabbis were not devoid of a keen sense of humor. The following are from the latest section of the English translation by Rabbi Rodkinson:

"Rabba b. Hana said again: 'I have seen an alligator as large as the city of Hagrunia, which contained sixty houses. A snake came and swallowed it, and a large-tailed raven came and swallowed the snake, and then the raven sat on a tree!'"

The translation of another is as follows:

"Rabba said again: 'At one time when on board of a ship I saw a fish into whose gills a reptile crept from which it died, the sea throwing it out on land. And sixty streets were destroyed by its fall, and sixty streets consumed its flesh, and sixty other streets salted the flesh that was left; and from one eye they filled three hundred measures of oil; and when I returned thither after twelve months, I saw its bones being sawed to restore the streets that were destroyed by it!'"

Were the speaker other than Rabba b. Hana, who would have believed this?

"He said again: 'At one time I was on board of a ship, which was driven between two fins of a fish; three days and three nights the fish was swimming against the wind and we were sailing with the wind. . . . And R. Ashi said that this was one of the smallest fishes of the sea which has two fins!'"

From the same inexhaustible source we have the following also:

"It once happened that I was going on a boat, and saw a fish on which sand was gathered and grass grown thereupon. And we thought it was an island, descended, baked, and cooked upon it. When the back of the fish grew hot, it turned over, and had the ship not been so near we would have been drowned."

It is scarcely to be wondered at that at the close of one of these marvelous rabbinical tales we should find this remark recorded: "R. Papa b. Samuel said: 'If I had not been there, I should not have believed it!'"



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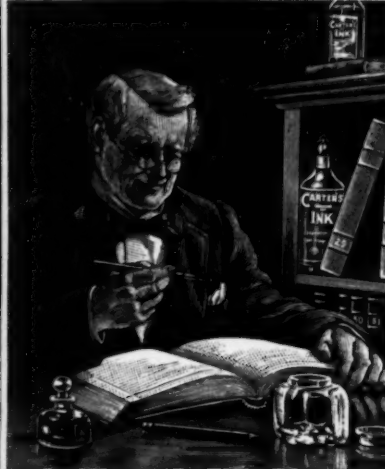
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form Party in Louisville, Ky.
April 4-5.—Convention of the American Acad-
emy of Political and Social Science at Phila-
delphia.
April 14.—Convention of the Huguenot Society
of America in New York.
April 19.—National Convention of the Justice
Party at Washington.
April 23.—Convention of the General Society of
Daughters of the Revolution in Denver,
Colo.
April 23-25.—Convention of the International
Kindergarten Union at Boston.
April 29.—Convention of the Independent Order
of Foresters at Los Angeles, Cal.

Current Events.

Foreign.

SOUTH AMERICA.

- February 25.—The revolutionary steamer *Li-
bertador*, renamed the *Bolívar*, appears at
Dominica, in the Leeward Islands.
February 27.—The Venezuelan Congress ratifies
the election of President Castro.
February 28.—Colombia gives notice to the Pan-
ama Canal shareholders that they can not
transfer the canal concession without the
consent of Colombia.

SOUTH AFRICA.

- February 26.—Lord Kitchener reports sharp
fighting. The Boers capture a British con-
voy consisting of sixteen officers and 451
men, and the British inflict severe loss on a
force of Boers who were trying to break the
block-house line.
February 28.—Lord Kitchener reports the kill-
ing or capture of 600 Boers in the Orange
River Colony, with a large quantity of live
stock.
March 1.—Lord Kitchener reports that the Boer
casualties in the recent operations in Orange
River Colony amount to 800 men, including
fifty killed.

OTHER FOREIGN NEWS.

- February 24.—A majority of the business places
of Barcelona resume work.
The Chinese Court continues to manifest a
friendly disposition toward foreigners and
foreign enterprises.
An official decree is published at Paris con-
tinuing for six months from February 24 the
application of the minimum tariff to colonial
products imported from the United States
and Porto Rico.
February 25.—Much enthusiasm is shown in
Berlin over the cabled details of Prince
Henry's reception in America.
February 26.—The Liberal League is formed in
England with Lord Rosebery as president.
The centenary of the birth of Victor Hugo is
celebrated in France and other countries.
February 27.—Edward Tuck, of Boston, gives a
large sum to found a hospital for Americans
in Paris.
February 28.—The British Government refuses
to make public the note sent to their respec-
tive governments by the foreign ambassa-
dors at Washington on April 10, 1898.
March 1.—Miss Stone arrives in Constantinople.
March 2.—United States Minister Loomis, at
Lisbon, presents to the captain, officers, and
crew of the Portuguese steamer *Peninsula*, a
chronometer, binoculars, and medals sent by
President Roosevelt for having saved the
captain and crew of the American schooner
Western Ear, on November 14.

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A revolt, headed by Abdul Aziz Ben Feysul, occurs in Central Arabia; the rebels captured the city of E'riad, killing the governor and thirty of his retainers.

Domestic.**CONGRESS.**

February 24.—Prince Henry visits both branches.

Senate: The Philippine tariff bill is passed after an exciting debate. Senators Tillman and McLaurin were not allowed to take part in the proceedings.

House: The Diplomatic and Consular Appropriation bill is discussed.

February 25.—*Senate:* Senator Frye, the president pro tem., orders the names of Senators Tillman and McLaurin restored to the rolls in order that their case may be decided by the Senate.

House: The discussion of Diplomatic and Consular Appropriation bill is continued.

February 26.—*Senate:* The committee on Privileges and Elections spends the day in considering the case of Senators Tillman and McLaurin, but reaches no decision.

House: The Philippine Tariff bill is sent to conference, the House non-concurring in all the Senate amendments.

February 27.—Both houses unite in holding memorial services for President McKinley, the eulogy being delivered by Secretary Hay.

February 28.—*Senate:* A resolution of censure for Senators Tillman and McLaurin is adopted by a vote of 54 to 12.

House: All records are broken in the matter of private pension legislation, 139 bills being passed in three hours.

March 1.—*Senate:* The Hansbrough bill for the irrigation of arid lands, and the Omnibus Claims bill, are passed.

OTHER DOMESTIC NEWS.

February 24.—Prince Henry visits the President in Washington and receives the members of the Diplomatic Corps at the German Embassy.

The President cancels his invitation to Senator Tillman to attend the dinner in honor of Prince Henry.

February 26.—Lieutenant-Governor Tillman of South Carolina, nephew of Senator Tillman, requests President Roosevelt to withdraw his acceptance of the invitation to present a sword to Major Jenkins at the time of President Roosevelt's visit to Charleston.

Governor Odell of New York signs the bill prohibiting the killing of live pigeons in state tournaments.

February 27.—Prince Henry attends the McKinley memorial services at the Capitol.

Miss Anna Shaw West, an American artist of St. Louis, receives a commission to paint a portrait of Queen Alexandra, of England.

February 28.—At a meeting of the Cabinet the question of withdrawing the American troops from Cuba was considered.

Prince Henry visits the naval academy at Annapolis.

March 1.—The City Council of Charleston, S. C., renews its invitation to President Roosevelt to attend the exposition.

AMERICAN DEPENDENCIES.

February 26.—*Philippines:* Lucban, the notorious leader of the Samar rebels, is captured by Lieutenant Strieber's scouts.

February 28.—Eighty insurgent bolomen were killed in a recent fight in the island of Samar.

March 2.—A band of Ladrone capture Señor Ampil, the president of Cainta, Morong Province, Luzon, and a majority of the police of the town.

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All sorts of keys were sent for 640 and 642; but the funniest oversight in 640, made by some who got 642, is P-Kt 8, to make room for the B, when B-B sq, ch!! Concerning 642, K-R 2 is the only key, and then after Black plays P-B 6; 2 K-Kt sq. Several solvers think that K-Kt 3 will also do, followed by K-B 2, but Black plays 2 B-R 5, ch.

In addition to those reported, Prof. A. M. H. got 634 and 636; W. W. R., Wytheville, Va., 636.

CORRECTIONS: In 635, Black Q on Q R 7, white Q on K R 4. In 644, black B instead of P on Q R 8.

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Janowski.....9½	4	Popiel.....3½	8
Pillsbury.....11	3	Napier.....6	8½
Marshall.....9	4	Albin.....7½	7½
Mieses.....7	7	Scheve.....2½	10½
Schlechter.....8½	5	Mason.....6½	8½
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